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Henry D. Benjamin -
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A

COMPENDIUM

OF THE

RELIGIOUS DOCTRINES, RELIGIOUS AND MORAL PRECEPTS,
HISTORICAL AND DESCRIPTIVE BEAUTIES

OF THE BIBLE;

WITH

A SEPARATE MORAL SELECTION

FROM THE APOCRYPHA:

BEING

A TRANSCRIPT OF THE RECEIVED TEXT:
Intended for the use of Families and Schools.

SIXTH EDITION.

Bible, Select. mus. English.

By RODOLPHUS DICKINSON, Esq.
Author of Law Tracts, Geographical Publications, &c.

DEERFIELD, MASS.
PUBLISHED AT THE COMPILER'S OFFICE.
Newcomb & Wells, Printers.
1817.

BS391
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1817

DISTRICT OF MASSACHUSETTS, TO WIT:

DISTRICT CLERK'S OFFICE.

BE it remembered, that on the twenty fourth day of February, A. D. 1815, and in the thirty ninth year of the Independence of the United States of America, RODOLPHUS DICKINSON, of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:

"A Compendium of the religious doctrines, religious and moral precepts, historical and descriptive beauties of the Bible; with a seperate moral selection from the Apocrypha; being a transcript of the received text: intended for the use of families, and schools: Second edition, revised, corrected, and enlarged: by RODOLPHUS DICKINSON, Esq. Author of Law Tracts, Geographical Publications, &c.

In conformity to the act of the Congress of the United States, entitled, "an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to an act, entitled, "an act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

WILLIAM S. SHAW,
Clerk of the District of Massachusetts.

Exp
Lewis H. Weld
Ap. 9. '20

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RECOMMENDATIONS.

Of the Rev. Dr. Joseph Lathrop, of West-Springfield.

DEAR SIR,

I THANK you for the present you have made me of your Compendium of the Doctrines and Precepts of the Bible. I have perused it as far as I have had leisure: am happy to find, that you have collected all or most of the truths and virtues stated in the Scriptures, with their opposite errors and vices; and in application to them have adduced the most pertinent passages, so that we have a compendious view, of the substance of what inspiration has taught on those various subjects. The Book, I think, may be very useful in families and schools.

I rejoice, sir, whenever gentlemen in civil life, under the impression of Divine Truth, become fellow workers with the ministers of Jesus in the same great cause; and I hope, that by their united exertions, the kingdom of the Redeemer may be promoted, and the most essential interests of mankind advanced.

I am, sir, with respect, your humble servant,

JOSEPH LATHROP.

Of the Rev. Dr. Edward D. Griffin, of Boston.

SIR,

I HAVE read a sufficient portion of your Compendium, to form a judgment of your plan and of the manner of its execution. The design of presenting the great truths and duties of religion under distinct heads, in the language of Scripture,

and giving an opportunity to see, at one view, in how many forms the same sentiment is expressed and explained in the Sacred Oracles, was happily conceived. Let the Bible speak for itself, and it will speak intelligibly to every unprejudiced mind; and if any thing can conquer prejudice itself, it is such a mode of throwing together the various declarations of Scripture on the same point. The execution, although it admits of degrees of improvement almost without end, has, in this first attempt, attained a character highly creditable to the industry and judgment of the Compiler. Such a Compendium, while it will furnish important aid to maturer minds, will be of special service "as a Reading Book for Schools," and if generally adopted, may have incalculable influence in settling the faith, and forming the religious character of the rising generation. You have my hearty thanks for this service to the cause of truth, and my warmest wishes for the success of your interesting volume. EDWARD D. GRIFFIN.

Of the Rev. Samuel Taggart, of Colrain, Member of Congress.

DEAR SIR,

I HAVE perused but partially your Compendium of religious doctrines, and of religious and moral precepts conceived in the language of Scripture. I am much pleased with the design, and hope it may be a means of introducing the Bible into Schools, which has been of late years, too much excluded, and thereby tend to the increase of religious knowledge. The improvements which such a work will admit, are almost without limits: some of which your own reflections will suggest in a future edition.

I am, respectfully, yours, S. TAGGART.

Of the Rev. John Taylor, Esq. Enfield, late minister of Deerfield.

SIR,

I HAVE examined the work entitled "A Compendium of the Religious Doctrines, Religious and Moral Precepts, Historical and Descriptive Beauties of the Bible, &c." and find it a work calculated to promote a general knowledge of the Scriptures. The texts introduced to prove and illustrate the several subjects, of which the work is composed, appear to be impartially chosen and judiciously arranged. I hope, Sir, for the benefit of society, that this "Compendium" may be duly appreciated by parents, and introduced into their families and schools, to the exclusion of many volumes far less useful. JOHN TAYLOR.

Of the Rev. Samuel Willard of Deerfield.

SIR, I have given your Compendium a hasty, but careful perusal. The design is laudable, the general plan, as I conceive, judicious; and the execution, with a few exceptions, and those of minor importance, highly satisfactory. In most, if not all the excepted cases, you may have been governed by adequate reasons, that have not occurred to me. I rejoice in seeing the doctrinal and preceptive parts of our blessed religion displayed in the engaging form they generally wear in your Compendium; and I think that the christian *parent*, as well as the *schoolmaster*, will, with the blessing of God, find your book of vast benefit in a course of religious education.

Yours, SAMUEL WILLARD.

Of the Rev. Ebenezer Fitch, President of Williams College.

SIR, Your Compendium of the doctrines and

Precepts of the Bible was, a few days since, put into my hands. I have devoted the little leisure, which my necessary duties and daily avocations left me, to perusing the Work and comparing the second edition with the first. The plan of the Work is, I think, judicious; and the selection and arrangement of Scripture passages under the several heads manifest great labour and impartiality, and a good acquaintance with the Sacred Oracles. The execution of your plan doubtless admits of improvement. But as the Work is now presented to the public, I think it calculated to be highly useful to private christians and families, and especially to the rising generation. I should be glad to see it introduced as a Reading Book in all our common schools. The happy consequence, I think, would be, the improvement of children and youth in moral and religious knowledge, and eventually, through divine grace, in the practice of true virtue and piety. You have my cordial approbation of your labors and endeavors to promote this highly important object, and my fervent wishes that they may be abundantly successful.

EBENEZER FITCH.

Of the Rev. Eliphalet Nott, President of Union College.

SIR,

I HAVE partially examined the compilation entitled *A Compendium of Religious Doctrines*, &c. The plan meets my entire approbation; and it appears to have been executed with candour and ability. It is in my opinion a Book worthy of being introduced both into families and schools.

ELIPHALET NOTT.

PREFACE.

The compiler is aware of the unusual responsibility incurred by this publication. He can however, sincerely affirm, that it has been his uniform and anxious design, to present to the public, an impartial compendium and digest of the religion and morals of the Bible. While the work is heartily intended to be a fair exhibition of the scriptural doctrines and ordinances of Christianity, it contains a body of moral instruction, and probably more of the rules of faith and conduct, than are comprised within the same extent, in any other compilation It denounces vice and error, enforces piety and virtue, unfolds the perfections of the Deity, and the most important facts relating to divine Providence, and the salvation of mankind. It displays alike the faith and practice, the commands and promises of the Gospel; and is consecrated to the heavenly cause of evangelical religion. Such historical titles have also been included, as were considered indispensable to the plan of a work, intended for the most part as a manual of religion. He is not conscious of having been under the influence of any sentiments unfavourable to the impartial execution of it; nor, as every word is copied from the Scriptures, has he been disposed to be wise above what is written. He has adopted the received text, as an invariable guide, and disclaiming the most distant intention of omitting any subject compatible with the nature and limits of the work, or of adding or diminishing

upon any subject, with a view to any opinions not warranted by the whole tenor of the Scriptures, has faithfully endeavoured, as far as practicable, to offer to the public, in a form that would be inviting, a miniature representation of the great principles of divine morality and religion.

He has attempted such an arrangement of the chapters as would give facility of reference: and has diligently sought to digest them upon a comprehensive and systematic plan; so that each should exhibit, not only, a just summary of the great truths comprising it. but also a regular composition, as far as the subject would admit; from which it will be perceived that it has been attended with no inconsiderable labour.

As the clergyman has his expositions, the lawyer his digest of cases and precedents, the physician his dispensatory, the legislator his statutes, the soldier his book of tactics, the seaman his nautical epitome, the farmer his manual of husbandry, the mechanic his secrets of the arts, and every other professor his hand book to consult in difficulties, will not every man, to whatever profession he may belong, be gratified with a compendium of the more essential principles and duties of life, derived from a perfect and infallible directory? It would be a disparagement to the public taste, and to the moral and religious character of a professedly Christian country to suppose that the most humble effort to recal the mind to the great doctrinal and practical truths of our blessed religion, infinitely surpassing all other subjects in importance, and even as specimens of fine writing, all the productions of uninspired men, would not be indulgently received. A judicious and well executed work

presenting at a single view the elegant and divine system of Christianity, in the language of the sacred Scriptures, must at least, be a welcome tribute to the truly enlightened and the good. Should such be the character of this work, it might be presumed that the pure morals, sublime and eternally interesting doctrines which it comprises, would in this, where they might not in other forms, claim the serious and devout consideration of readers, and in some degree produce their benign and legitimate effects upon the life; that the work would also tend to direct the attention to that inexhaustible fountain of good from whence it is derived, and contribute to inspire a love for the frequent and diligent perusal of the Word of God.

Though the work be designed as a school book for the instruction of youth, and of those in the earlier stages of life, it is conceived to be not less adapted to readers in general. To all whose attention may be arrested by unexampled simplicity, beauty, variety, grandeur, and sublimity of matter and of style; to all who wish to possess an outline of the religious and moral excellencies of the sacred Volume, to all who have hitherto viewed that invaluable Book with indifference, but may perhaps derive some happy impressions from a novel exhibition of a part of its interesting contents: to all teachers and parents who deem it important that children should be early instructed in the inestimable doctrines and precepts of revealed religion; to all who revere the unerring and everlasting Word of God, who believe and love the gospel in sincerity, and "earnestly contend for the faith which was once delivered to the saints;" this little volume is

respectfully inscribed: and the blessing of Heaven for its usefulness, humbly implored.

In offering to his friends and fellow-citizens, this tribute of devotion to the most interesting cause, the compiler cannot omit the opportunity of bearing the public testimony of his homage to the divine excellence of the Christian religion. He deems it a sacred duty, and it affords him great pleasure, to state, as the result of his very limited, but as he trusts dispassionate reflection upon the Scriptures, that his mind has settled down into a solemn and absolute conviction that they are "given by inspiration of God;" to avow his most sincere admiration of their pure, sublime, consistent, and eternally important system of religion and morals, and unequivocally, his most profound veneration of their contents: to declare to the world, that he is "not ashamed of the Gospel of Christ," having an unshaken confidence that "it is the power of God unto salvation, to every one that believeth;" that by a faithful obedience to its divine injunctions, and a right acceptance of its merciful assurances, it will at once swell the measure of the highest earthly happiness, become a source of ever increasing consolation in this scene of probation, and lighten the way to an eternal world of felicity: presenting to the soul, immortal, and boundless in its desires, amid the adversities of life, and the fleeting and imperfect nature of the most elevated of human occupations, enjoyments, and subjects of contemplation, an ultimate, satisfactory, and ever blessed object of holy ambition, rising, like a majestic island, infinitely above the waves of all other pursuits. RODOLPHUS DICKINSON.

Greenfield, (*Mass.*) 1817.

A

COMPENDIUM OF THE BIBLE.

CHAP. I.

ATTRIBUTES AND GOVERNMENT OF GOD.

God is love

Our God is merciful.

The Lord is very pitiful, and of tender mercy, gracious, and full of compassion. He is kind unto the unthankful, and to the evil.

The Lord is of great mercy, forgiving iniquity and transgression. He is the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

His mercy is on them that fear him from generation to generation. His tender mercies are over all his works.

Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness.

The Lord is long-suffering to us-ward not willing that any should perish, but that all should come to repentance.

The Lord God liveth.

My heart and my flesh crieth out for the living God.

The Lord is the true God.

God is true. Thy law is the truth. Just and true are thy ways.

The truth of the Lord endureth for ever.

Justice and judgment are the habitation of thy throne.

God is faithful. Great is thy faithfulness.

Thy faithfulness reacheth unto the clouds. Thy faithfulness is unto all generations.

Thou art good and doest good. The Lord is good to all. There is none good but one, that is God.

The earth is full of the goodness of the Lord.

The goodness of God endureth continually. How great is his goodness!

Holy and reverend is his name.

Who is able to stand before the Lord God?

Who is like unto thee, O Lord? who is like thee, glorious in holiness, fearful in praises, doing wonders?

The Lord is righteous in all his ways, and holy in all his works.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

The heavens declare his righteousness. Thy righteousness is an everlasting righteousness.

God is pure. The words of the Lord are pure words. The commandment of the Lord is pure.

Thou art of purer eyes than to behold evil, and canst not look on iniquity.

God is great and we know him not. Great things doeth he, which we cannot comprehend.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

His understanding is infinite. There is no searching of his understanding.

The Lord of hosts is wonderful in counsel, and excellent in working, the only wise God.

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

He that planted the ear, shall he not hear? he that formed the eye, shall he not see? he that teacheth man knowledge, shall not he know?

The counsel of the Lord standeth forever. There is no wisdom nor understanding nor counsel against the Lord.

My counsel shall stand, and I will do all my pleasure.

The Lord of Hosts hath purposed, and who shall disannul it?

Can a man be profitable unto God? Is it gain to him that thou makest thy ways perfect?

The Lord is high above all nations, and his glory above the heavens.

All nations before him are as nothing; and they are counted to him less than nothing and vanity.

Great and marvellous are thy works, Lord God Almighty.

The heavens are thine, the earth also is thine: as for the world and the fulness thereof thou hast founded them.

Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is.

All things are of God. He is the former of all things. He that built all things is God.

In the beginning God created the heaven and the earth.

The Lord by wisdom has founded the earth; by understanding hath he established the heavens.

By his spirit he hath garnished the heavens.

O Lord how manifold are thy works: in wisdom hast thou made them all.

Of him, and through him, and to him are all things.

God created man in his own image. Thy hands have made me and fashioned me.

He giveth to all life and breath, and all things.

Thou hast created all things; and thou preservest them all.

In him we live and move and have our being.

Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. Thou hast granted me life and favour, and thy visitation hath preserved my soul.

O bless our God, which holdeth our soul in life!

Who knoweth not in all these that the hand of the Lord hath wrought this? in whose hand is the soul of every living thing, and the breath of all mankind.

Except the Lord build the house they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late.

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered.

He causeth the grass to grow for the cattle, and herb for the service of man.

The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing.

Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks: the valleys also are covered over with corn.

The Lord reigneth; let the earth rejoice.

His kingdom ruleth over all. The Lord shall reign for ever.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

He doth according to his will in the army of heaven, and among the inhabitants of the earth.

The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

The kingdom is the Lord's: and he is the Governor among the nations.

The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

God is a spirit. The Most High dwelleth not in temples made with hands. Behold, the heaven and heaven of heavens cannot contain thee.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things which are not yet done. God calleth those things which be not, as though they were.

Known unto God are all his works from the beginning of the world. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. God is light and in him is no darkness at all.

If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee.

The ways of man are before the eyes of the Lord, and he pondereth all his goings.

Mine eyes are upon all their ways, they are not hid from my face, neither is their iniquity hid from mine eyes.

The Lord looketh from heaven, he beholdeth all the sons of men.

The Lord looketh on the heart. The righteous God trieth the heart and reins.

Hell and destruction are before the Lord; how much more then the hearts of the children of men.

The Lord is a God of knowledge, and by him actions are weighed.

I know the things that come into your mind, every one of them.

Can any man hide himself in secret places that I shall not see him?

Woe unto them that seek deep to hide their counsel from the Lord.

The eyes of the Lord are in every place beholding the evil and the good. The Lord searchest all hearts, and understandest all the imaginations of the thoughts. There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

The Lord our God is one Lord.

There is none other God but one. God is one.

There are three that bare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

He that is our God, is the God of salvation; and unto God the Lord, belong the issues from death.

All the ends of the earth have seen the salvation of our God.

We trust in the living God who is the saviour of all men, especially of those that believe.

O God of our salvation; who art the confidence of all the ends of the earth!

God is the judge. The Lord shall judge the people.

God hath appointed a day in which he will judge the world in righteousness.

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil,

There is no respect of persons with God.

I am the Lord, I change not.

Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

God is not a man that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

He is the living God, and steadfast for ever. The word of our God shall stand for ever. Whatsoever God doeth, it shall be forever.

A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

One day is with the Lord as a thousand years, and a thousand years as one day. Thou art the same, and thy years shall have no end.

No man hath seen God at any time. There shall no man see me and live.

The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

I am the Almighty God. The Lord God Omnipotent reigneth.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty.

Great is our Lord, and of great power. With God all things are possible. With God nothing shall be impossible.

He commanded, and they were created.

By the Word of the Lord were the heavens made; and all the host thereof by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast. God said let there be light: and there was light.

None can stay his hand, or say unto him, what doest thou? His hand is stretched out, and who shall turn it back?

It is he that stretcheth out the heavens as a curtain; which shaketh the earth out of her place, and the pillars thereof tremble; which commandeth the sun, and it riseth not, and sealeth up the stars; which alone spreadeth out the heavens, and treadeth upon the waves of the sea which maketh Arcturus, Orion, and Pleiades, and the chambers of the south; which doeth great things past finding out; yea, and wonders without number.

The everlasting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder?

The Lord thundered from heaven. The God of glory thundereth. The thunder of his power who can understand?

His lightnings enlightened the world: the earth saw, and trembled. The hills melted like wax at the presence of the Lord.

The earth shook, the heavens also dropped at the presence of God.

The pillars of heaven tremble and are astonished at his reproof.

With God is terrible majesty O God, thou art terrible out of thy holy places.

The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

He commandeth and raiseth the stormy wind. He maketh the storm a calm.

Extol him that rideth upon the heavens. Sing to him that rideth upon the heaven of heavens.

He bowed the heavens and came down: and darkness was under his feet. And he rode upon a cherub and did fly: and he was seen upon the wings of the wind.

His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light. Before him went the pestilence, and burning coals went forth at his feet.

He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble. Thou didst cleave the earth with rivers. The mountains saw thee and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation.

Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

I am Alpha and Omega, the beginning and the end, the first and the last.

Thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.

The eternal God is thy refuge, and underneath are the everlasting arms.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world,

even from everlasting to everlasting, thou art God.

All thy works praise thee, O Lord. Declare his marvellous works among all nations.

The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know?

Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice.

Shall not his excellency make you afraid? and his dread fall upon you?

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

A God of truth. A father of the fatherless, and a judge of the widows. The God of patience and consolation. The God of peace. The great, the mighty God. The living God. The invisible God. The incorruptible God. The everlasting God.

As for God his way is perfect. His work is perfect. Your father that is in heaven is perfect.

Bless the Lord your God for ever and ever.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Blessed be God. Blessed be the name of God

for ever and ever. Blessed be thy glorious name, which is exalted above all blessing and praise.

Holy, holy, holy, is the Lord of hosts.

Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

CHAP. II.

ATTRIBUTES, LIFE, AND EXAMPLE, OF OUR LORD JESUS CHRIST.

UNTO us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it, with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

I shall see him, but not now; I shall behold him, but not nigh; then shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

Hear now, O Joshua the high priest, thou, and

thy fellows that sit before thee: for they are men wondered at: for behold I will bring forth my servant the BRANCH.

There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his mouth shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of

thee shall he come forth unto me, that is to be ruler in Israel; whose goings have been of old, from everlasting.

The angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

There is one God, and one mediator between God and men, the man Christ Jesus. Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel; and forgiveness of sins. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

I am the resurrection and the life. The power of God is now made manifest by the appearing of our Saviour, Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me.

Behold the Lamb of God, which taketh away the sin of the world.

In the beginning was the Word. and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

The Father hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.

Thou hast created all things, and for thy pleasure they are and were created.

Christ the power of God, and the wisdom of God.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

My Father doth love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.

God, who at sundry times and in divers manners spake in times past unto the fathers by the

prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

All things are delivered unto me of my Father. The Father loveth the Son, and hath given all things into his hand.

Lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

In him dwelleth all the fulness of the Godhead bodily. It pleased the Father that in him should all fulness dwell.

The Father dwelleth in me. I and my Father are one. I am in the Father, and the Father in me. He that hath seen me, hath seen the Father. If ye had known me, ye should have known my Father also. All things that the Father hath are mine. All mine are thine, and thine are mine; and I am glorified in them.

Let this mind be in you, which was also in

Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man; he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Jesus Christ the same yesterday, and to-day, and for ever.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith; And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the work of thine hands. They shall perish; but thou remainest: and they

all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.

Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

The woman went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did; is not this the Christ?

I am he which searcheth the reins and hearts.

Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

The Father judgeth no man; but hath committed all judgment to the Son; that all men should honour the Son, even as they honour the Father.

My kingdom is not of this world.

His parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors both hearing them,

and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

My meat is to do the will of him that sent me, and to finish his work.

I seek not mine own will, but the will of the Father which hath sent me.

When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

The officers answered, never man spake like this man.

The word which God sent unto the children of Israel, preaching by Jesus Christ, (he is Lord of all;) that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him.

This man because he continueth ever hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto

God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

Learn of me; for I am meek and lowly in heart.

Christ suffered for us, leaving us an example, that we should follow his steps; who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

He kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agnoy, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

The Son of man hath not where to lay his head.

He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid

as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows, yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. After he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord: and ye say well; for so I am. If I then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

They brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased, and said unto them, suffer the little children to come unto me, and

forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

When Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled, and said where have ye laid him? They said unto him, Lord come and see. Jesus wept.

Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

When they were come to the place which is called Calvary, there they crucified him and the malefactors. Then said Jesus, Father, forgive them; for they know not what they do.

He was taken from prison and from judgment and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no vio-

lence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief. He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Ye men of Israel, hear these words; Jesus of Nazareth a man approved of God among you by miracles, and wonders, and signs which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain.

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

When he ascended up on high, he led captivity captive, and gave gifts unto men. He that descended is the same also that ascended

up far above all heavens, that he might fill all things.

Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Beside me there is no God. Christ is over all, God blessed forever.

Our Lord Jesus Christ is the blessed and only Potentate, the King of kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, or can see: to whom be honour and power everlasting.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

CHAP. III.

ATTRIBUTES OR OFFICES OF THE HOLY GHOST.

Jesus said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy

Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not in me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Spirit helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Peter said, Ananias, why hath Satan filled thine

heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men but unto God.

It was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, goodness, meekness, temperance.

Blessed be God even the God of all comfort,

CHAP. IV.

BAPTISM.

There is one Lord, one faith, one baptism.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And then went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

All the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Jesus himself baptized not, but his disciples.

Paul said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should

come after him, that is, on Jesus Christ. When they heard this, they were baptized in the name of the Lord Jesus.

Many of the Corinthians, hearing, believed, and were baptized.

Peter answered, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Philip preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.

Lydia attended unto the things which were spoken of Paul. And she was baptized, and her household.

The keeper of the prison fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he was baptized, he and all his, straightway. And he rejoiced, believing in God with all his house.

By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit.

As many of you as have been baptized into Christ, have put on Christ.

Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

CHAP. V.

BENEFICENCE.

Do good. He that doeth good is of God.

As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love

in word, neither in tongue; but in deed and in truth.

He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.

Cast thy bread upon the waters: for thou shalt find it after many days.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, go and come again and to-morrow I will give; when thou hast it by thee.

He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

He that giveth, let him do it with simplicity.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy father which seeth in secret, himself shall reward thee openly.

God is not unrighteous to forget your work of labour and love, which ye have shewed towards his name, in that ye have ministered to the saints.

Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver.

If there be first a willing mind, it is accepted according to that a man hath.

Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

The righteous hath dispersed, he hath given to the poor. He is ever merciful and lendeth; and his seed is blessed.

A good man sheweth favour and lendeth. Do good and lend, hoping for nothing again; and

your reward shall be great, and ye shall be the children of the Highest.

The wicked borroweth, and payeth not again: but the righteous sheweth mercy and giveth.

He that hath pity upon the poor lendeth unto the Lord: and that which he hath given will he pay him again.

He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse.

If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him.

Blessed is he that considereth the poor: the Lord shall deliver him in time of trouble. The Lord will preserve him, and keep him alive: and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

The liberal soul shall be made fat; and he that watereth shall be watered also himself.

He that hath a bountiful eye shall be blessed: for he giveth of his bread to the poor.

Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works.

It is he that giveth thee power to get wealth. The Lord maketh poor and maketh rich. The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Ye have the poor with you always; and whensoever ye will, ye may do them good.

Give alms of such things as ye have. Give and it shall be given unto you.

Give to him that asketh thee; and from him that would borrow of thee, turn not thou away.

To do good and to communicate, forget not; for with such sacrifices God is well pleased.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Jesus said unto him, yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

CHAP. VI.

BENEVOLENCE.

Look not every man on his own things, but every man also on the things of others.

Seek good. He that diligently seeketh good procureth favour.

Rejoice with them that do rejoice, and weep with them that weep.

Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

Be pitiful. Shew mercy and compassions.

Be ye kind one to another, tender-hearted: forbearing one another, and forgiving one another.

Comfort one another. Pray for one another. Let us love one another.

Being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

Love the good. Love your enemies. Ever follow that which is good to all men.

CHAP. VII.

CHARITY.

Above all things put on charity, which is the bond of perfectness.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, and doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things. Charity never faileth. And now abideth faith, hope, charity; these three; but the greatest of these is charity.

Follow after charity. Let all your things be done with charity. Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

The end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.

Judge not according to appearance; but judge righteous judgment. Judge nothing before the time.

Judge not, that ye be not judged. For with

what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Jesus said unto them, He that is without sin among you, let him first cast a stone at her.

Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned.

CHAP. VIII.

CHASTITY.

Keep thyself pure. Blessed are the pure in heart: for they shall see God.

Abstain from fleshly lusts which war against the soul.

Flee youthful lusts. Flee fornication. This is the will of God, even your sanctification, that ye should abstain from fornication.

I wrote unto you an epistle not to keep company with fornicators.

Whoso committeth adultery with a woman, lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonour shall he get; and his reproach shall not be wiped away.

Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart.

Discretion shall preserve thee, understanding shall keep thee: to deliver thee from the strange woman, even from the stranger which flatereth with her words; which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead: none that go unto her, return again, neither take they hold of the paths of life. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.

The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart. Her feet go down to death; her steps take hold on hell.

He that loveth pleasure shall be a poor man. By means of a strange woman, a man is brought to a piece of bread.

Rejoice with the wife of thy youth: and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger.

Neither fornicators nor adulterers shall inherit the kingdom of God.

CHAP. IX.

COMMANDMENTS.

God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it.

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

CHAP. X.

CONTENTMENT.

Be content. Let not your heart be troubled.

Having food and raiment let us be therewith content.

Godliness with contentment is great gain.

I have learned in whatsoever state I am, therewith to be content. I am instructed both to be full, and to be hungry, both to abound, and to suffer need.

Be content with such things as ye have.

A good man shall be satisfied from himself.

Wherefore doth a living man complain?

These are murmurers, complainers, walking after their own lusts.

Neither murmur ye, as some of them also murmured, and were destroyed.

Do all things without murmurings.

CHAP. XI.

COUNSEL.

With the well-advised is wisdom. We took sweet counsel together.

Hear counsel and receive instruction. He that hearkeneth unto counsel is wise.

Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

The counsel of the wicked is deceit. Blessed is the man that walketh not in the counsel of the ungodly.

Give instruction to a wise man, and he will be yet wiser.

He that refuseth instruction, despiseth his own soul.

How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

If any man obey not our word, count him not as an enemy, but admonish him as a brother.

Exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin.

He that heareth reproof getteth understanding.

Let the righteous reprove me; it shall be an excellent oil.

He that regardeth reproof is prudent.

He that refuseth reproof erreth. He that hateth reproof is brutish.

A scorner loveth not one that reproveth him. Reprove not a scorner, lest he hate thee.

Have no fellowship with the unfruitful works of darkness, but rather reprove them.

He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

Am I become your enemy, because I tell you the truth?

Rebuke a wise man, and he will love thee.

He that rebuketh a man, afterwards shall find more favour than he that flattereth with his tongue.

Rebuke not an elder, but entreat him as a father; and the younger men as brethren.

A scorner heareth not rebuke.

Them that sin, rebuke before all, that others also may fear.

CHAP. XII.

COVETOUSNESS.

Thou shalt not covet any thing that is thy neighbour's.

Covetousness, let it not be once named among you.

Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

If riches increase, set not your heart upon them.

Let your conversation be without covetousness. He that hateth covetousness shall prolong his days.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase.

The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding thereof with their eyes.

I know that there is no good in them, but for a man to rejoice, and to do good in his life.

There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet hath great riches.

Treasures of wickedness profit nothing. A little that a righteous man hath is better than the riches of many wicked.

Better is a little with the fear of the Lord than great treasure and trouble therewith.

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

Labour not to be rich. A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

He heapeth up riches, and knoweth not who shall gather them.

He that is greedy of gain troubleth his own house. Woe unto him that coveteth an evil covetousness to his house.

There is one alone, and there is not a second: yea, he hath neither child nor brother; yet is there no end of all his labour: neither is his eye satisfied with riches; neither saith he for whom do I labour, and bereave my soul of good? This is vanity, yea, it is a sore travail.

They that would be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Riches are not for ever. Wilt thou set thine eyes upon that which is not? for riches certainly

make themselves wings; they fly away as an eagle toward heaven.

We brought nothing into this world, and it is certain we can carry nothing out.

The rich man's wealth is his strong city, and as an high wall in his own conceit.

I have coveted no man's silver, or gold, or apparel.

Give me neither poverty nor riches; feed me with food convenient for me: lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

Incline my heart unto thy testimonies, and not to covetousness.

The wicked blesseth the covetous, whom the Lord abhorreth.

They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him.

The fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

Jesus spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But

God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided. So is he that layeth up treasure for himself, and is not rich towards God.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where theives do not break through nor steal. For where your treasure is, there will your heart be also.

No covetous person hath any inheritance in the kingdom of Christ and of God.

How hard is it for those that trust in riches to enter into the kingdom of God! With men it is impossible, but not with God: for with God all things are possible.

CHAP. XIII.

CREATION.

In the beginning God created the heaven and the earth .And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, Let there be a firmament in the midst of the waters, and let it divide the wa-

ters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters bring forth abundantly the moving creature that hath life,

and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that

creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them.

Through faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things which do appear.

CHAP. XIV.

CRUCIFIXION, DEATH, AND BURIAL, OF OUR LORD JESUS CHRIST.

Pilate took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate said unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid: and went again into the

judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, if thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar.

When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. Then delivered he him, therefore, unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha; where they crucified him, and two others with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and

Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent. And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy

city, and appeared unto many. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

The Jews because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

And he that saw it, bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XV.

DEPRAVITY OF MAN.

The heart is deceitful above all things, and desperately wicked: who can know it?

The heart of the sons of men is full of evil. The imagination of man's heart is evil from his youth.

Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

There is no man that sinneth not.

There is not a just man upon earth, that doeth good, and sinneth not.

Who can say, I have made my heart clean, I am pure from sin?

What is man that he should be clean, and he which is born of a woman, that he should be righteous? Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?

They are corrupt, they have done abominable works, there is none that doeth good.

What is man that thou art mindful of him? and the son of man that thou visitest him?

We were by nature children of wrath, even as others. You were dead in trespasses and sins.

I know, that in me, (that is, in my flesh) dwelleth no good thing.

O wretched man that I am! who shall deliver me from the body of this death?

Behold, I was shapen in iniquity: and in sin did my mother conceive me.

The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one.

There is none righteous, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.

Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch

cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

Pride compasseth them about as a chain; violence covereth them as a garment.

They sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

They gather themselves together against the soul of the righteous, and condemn the innocent blood.

He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent.

His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

They abhor him that speaketh uprightly.

They set their mouth against the heavens.

They say unto God, depart from us; for we desire not the knowledge of thy ways. What is the Almighty that we should serve him? and what profit should we have, if we pray unto him?

He hath said in his heart, God hath forgotten. The fool hath siad in his heart, there is no God.

Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate saith the

Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

They set their heart on their iniquity.

We will walk after our own devices, and we will every one do the imagination of his evil heart.

They made their hearts as an adamant stone, lest they should hear the law.

The sin of Judah is written with a pen of iron, and with the point of a diamond.

The whole world lieth in wickedness.

This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Ye are of your Father the devil, and the lusts of your Father ye will do.

We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrapt it up. The best of them is a brier: the most upright is sharper than a thorn hedge.

These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the re-

ward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin: beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are servants of corruption.

When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. who changed the truth of God into a lie, and worshipped and served the creature more than the Creator: being filled with all unrighteousness, fornication, wickedness, covetetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to

parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.

God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

CHAP. XVI.

DOCTRINE OF THE TRINITY.

There are *three* that bare record in heaven, the *Father*, the *Word*, and the *Holy Ghost:* and these three are *one*.

God said, Let *us* make man in *our* image, after *our* likeness. And the Lord God said, Behold, the man is become as one of *us*.

The Lord said let *us* go down, and there confound their language.

One cried unto another, and said, *Holy, holy, holy*, is the Lord of hosts.

By the *Word* of the *Lord* were the heavens made; and all the host of them by the breath (*Spirit*) of his mouth.

I am the Lord that maketh all things; that stretcheth forth the heavens *alone*, that spreadeth abroad the earth by *myself*.

Seek ye out of the book of the Lord and read—for *my* mouth it hath commanded, and *his Spirit* it hath gathered them.

Jesus said unto him, if a man love me, he will keep my words: and my *Father* will love him, and *we* will come unto him, and make *our abode* with him.

There is but one *God*, the *Father*, of whom are

all things, and we in him; and one *Lord Jesus Christ*, by whom are all things, and we in him.

Christ Jesus being in the form of *God*, thought it not robbery to be *equal* with God.

As thou *Father* art in *me*, and *I* in *thee*, that they may be one in *us*.

The *Father* dwelleth in *me*. *I* and my *Father* are *one*. *I* am in the *Father*, and the *Father* in *me*. He that hath seen *me*, hath seen the *Father*. If ye had known *me*, ye should have known my *Father* also. He that receiveth *me*, receiveth *him* that sent me. All things that the *Father* hath are *mine*. All *mine* are *thine*, and *thine* are *mine*; and *I* am glorified in *them*.

The *Lord God*, and his *Spirit*, hath sent *me*, (*Christ*.)

Go ye, and teach all nations, baptizing them in the name of the *Father*, and of the *Son*, and of the *Holy Ghost*.

The *Lord* (*the Holy Ghost*) direct your hearts into the love of *God*, (*the Father*) and into the patient waiting for *Christ*.

The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all.

The *Father* that sent me *beareth witness* of me.

I (*Jesus*) am one that *bear witness* of myself.

It is the *Spirit* that *beareth witness*.

Thou, whose name *alone* is *Jehovah*, art the most high over all the earth.

This is his name whereby *he* (*Christ*) shall be called, The Lord (*Jehovah*) our righteousness.

The Lord God (*Jehovah*) put forth the form of an hand, and took me,—and the *Spirit* lifted me up between the earth and the heaven.

The same *Lord* over all is rich unto all that call upon him.

Unto you is born this day in the city of David, a Saviour which is Christ the *Lord*.

Who hath directed the *Spirit* of the *Lord*, or being his counsellor, hath taught him?

They glorified the *God* of Israel.

Many of the children of Israel shall he turn to the Lord their *God:* and he shall go before *him*, (*Christ.*)

The *Spirit* of the Lord spake by me—the *God* of Israel said, the Rock of Israel spake to me.

I myself serve the *law* of *God*.

Fulfil the *law* of *Christ*.

The *law* of the *Spirit* of life in Christ Jesus hath made me free from the law of sin and death.

Ye shall not *tempt* the *Lord* your *God:*

Neither let us *tempt Christ*.

How is it that ye have agreed together to *tempt* the *Spirit* of the Lord.

Who hath known the *mind* of the *Lord?*

We have the *mind* of *Christ*.

He that searcheth the hearts, knoweth what is the *mind* of the *Spirit*.

This is the *will* of God.

The God of our Fathers hath chosen thee, that thou shouldst know *his will*, (*the will of Christ.*)

The prophecy came not in old time by the *will* of man; but holy men of God spake as they were moved by the *Holy Ghost*.

I was made a minister, according to the gift of the grace of God given unto me by the effectual working of *his power*.

My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the *power* of *Christ* may rest upon me.

I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the *power* of the *Spirit* of God.

The mystery—is made manifest, according to the commandment of the *everlasting God*.

I (*Jesus*) am Alpha and Omega, the *first* and the *last*.

How much more shall the blood of Christ, who through the *eternal Spirit* offered himself without spot to God, purge your conscience from dead works, to serve the living God?

Jesus cried in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is *true*.

These things saith *he* (*Jesus*) that is holy, he that is *true*, he that hath the key of David.

It is the Spirit that beareth witness, because the *Spirit* is *truth*.

Who shall not fear thee, *O Lord*, and glorify thy name? for thou only art *holy*.

Ye denied the *Holy One*, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life.

The Comforter, which is the *Holy Ghost* (*the Spirit of the Holy One*) he shall bring all things to your remembrance.

The *Lord* is *good* to all.

Jesus of *Nazareth* went about doing *good*.

Thy *Spirit* is *good*.

Blessed be the name of *God* for ever and ever: for *wisdom* and might are his.

In *whom* (*Christ*) are hid all the treasures of *wisdom* and knowledge.

The *Spirit* of *wisdom* and revelation.

Known unto God are all his works. Thou only *knowest* the hearts of all the children of men.

Jesus knew all men. Thou *Lord knowest* the hearts of all men.

The *Spirit searcheth* all things. The things of God *knoweth* no man but the *Spirit* of God.

Do not I fill heaven and earth, saith the *Lord?*

The God of our Lord Jesus Christ, the Father of glory, hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of *him* (*Christ*) that filleth all in all.

Whither shall I go from thy *Spirit?* If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there.

Choose life, that both thou and thy seed may live; that thou mayest love the *Lord* thy *God;* for *he* is *thy life.*

When *Christ*, who is *our life* shall appear, then shall ye also appear with him in glory.

The *Spirit* is *life.*

The *Lord* he is *God;* it is *he* that hath *made* us. Thou hast *created* all things.

All things were *made* by *him*, (*Christ.*) God *created* all things by *Jesus Christ.* By him were all things *created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.

The *Spirit* of God hath *made* me. Thou sendest forth thy *Spirit*, they are *created:* and thou renewest the face of the earth.

As the *Father* raiseth up the dead and *quickeneth* them:

Even so the *Son quickeneth* whom he will.

It is the *Spirit* that *quickeneth.*

They shall be all *taught* of *God.*

The gospel which was preached of me is not after man: for I neither received it of man, neither was I *taught* it, but by the revelation of *Jesus Christ.*

The Comforter—the *Holy Ghost*—shall *teach* you all things.

Truly our *fellowship* is with the *Father:*

And with his Son *Jesus Christ.*

The communion (*fellowship*) of the *Holy Ghost* be with you all.

God is *in you* of a truth.

Jesus Christ is *in you*, except ye be reprobates.

The *Spirit* dwelleth with you, and shall be *in you.*

God hath said, I will *dwell* in them.

I bow my knees unto the Father—that *Christ* may *dwell* in your hearts.

He that raised up Christ from the dead shall also quicken your mortal bodies by his *Spirit* that *dwelleth* in you.

God shall *reveal* even this unto you.

I neither received it (*the gospel*) of man, neither was I taught it, but by the *revelation* of *Jesus Christ.*

It was *revealed* unto him by the *Holy Ghost*, that he should not see death before he had seen the Lord's Christ.

God, who *spake* unto the fathers by the prophets, hath *spoken* unto us.

Ye seek a proof of *Christ speaking* in me.

It is not ye that *speak*, but the *Holy Ghost.*

Thus *saith* the *Lord*—I am the Lord that maketh all things.

These things *saith* the *Son* of *God*—I know

thy works, and charity, and service, and faith, and thy patience.

The *Holy Ghost said*, Separate me Barnabas and Saul for the work whereunto I have called them.

God hath both *raised up* the Lord, and will also *raise up* us by his own power.

Jesus answered, and said, Destroy this temple, and in three days I *will raise it up*.

Christ hath once suffered for sins—being put to death in the flesh, but *quickened* by the *Spirit*.

I am the *Lord* thy *God*, which *leadeth* thee by the way that thou shouldest go.

He (*Christ the Shepherd*) calleth his own sheep by name, and *leadeth* them out.

As many as are *led* by the *Spirit* of God, they are the sons of God.

Our sufficiency is of *God*, who hath *made* us able *ministers*.

Christ Jesus our Lord—counted me faithful, *putting* me into the *ministry*.

Take heed unto yourselves, and to all the flock over which the *Holy Ghost* hath *made* you *overseers*.

Pray ye the *Lord* of the harvest, that he will *send* forth labourers into his harvest.

Christ sent me to preach the gospel.

They, being *sent* forth by the *Holy Ghost*, departed into Seleucia; and they preached the word of God.

Jude, to them that are *sanctified* by *God*, the *Father*, mercy unto you.

He (*Christ*) that *sanctifieth*, and they who are *sanctified*, are all of one: for which cause *he* is not ashamed to call them brethren.

Being *sanctified* by the *Holy Ghost*.

There are diversities of operations, but it is the same *God* which *worketh all in all.*

Christ is all, and *in all.*

All these *worketh* that one and the self-same *Spirit.*

These be they who separate themselves, sensual, having not the *Spirit.* But ye, beloved, building up yourselves on your most holy faith, praying in the *Holy Ghost*, keep yourselves in the love of *God*, looking for the mercy of our *Lord Jesus Christ* unto eternal life.

I bow my knees unto the *Father* of our *Lord Jesus Christ*, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his *Spirit* in the inner man; that *Christ* may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of *Christ*, which passeth knowledge that ye might be filled with all the fulness of *God.* Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by *Christ Jesus* throughout all ages, world without end. Amen.

Now unto the King eternal, immortal, invisible, the only wise *God*, be honour and glory for ever and ever. Amen.

Unto *Him* that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen.

Blessed be God, even the *God* of *all comfort.*

CHAP. XVII.

DUTIES OF CHRISTIAN BRETHREN.

Love as brethren. Be kindly affectioned one to another with brotherly love. Ye yourselves are taught of God to love one another.

A new commandment I give unto you, that ye love one another.

By this shall all men know that ye are my disciples, if ye have love one to another.

Let your conversation be as becometh the gospel of Christ. If any man have not the spirit of Christ, he is none of his. They that are Christ's have crucified the flesh, with the affections and lusts.

Let every one that nameth the name of Christ depart from iniquity.

I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace.

Be at peace among yourselves. Let the peace of God rule in your hearts.

I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

Put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Let all bitterness, and wrath, and anger, and

evil-speaking, be put away from you with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Peter came to him, and said, Lord, How oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

Why dost thou judge thy brother? or why dost thou set at nought thy brother? Who art thou that judgest another man's servant? to his own master he standeth or falleth. Let us not therefore judge one another any more: but judge this rather; that no man put a stumbling block or an occasion to fall in his brother's way.

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take

with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: and if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

A man that is an heretick, after the first and second admonition, reject: knowing that he that is such, is subverted, and sinneth, being condemned of himself.

Him that is weak in the faith receive ye, but not to doubtful disputations.

We exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men.

See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Walk in wisdom toward them that are without. Provide things honest in the sight of all men. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Let not your good be evil spoken of.

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

Abhor that which is evil; cleave to that which is good.

Speak not evil one of another, brethren. Be perfect; be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

CHAP. XVIII.

DUTIES TO ENEMIES.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. He that is glad at calamities shall not be unpunished.

Be pitiful: not rendering evil for evil, or railing for railing: but contrariwise blessing.

Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

Say not thou, I will recompense evil. Recompense to no man evil for evil.

I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.

Being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat.

Thou shalt not avenge or bear any grudge against the children of thy people.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

CHAP. XIX.

DUTIES TO GOD.

Believe in the Lord your God. Believe on the Lord Jesus Christ. Having the Spirit of faith we believe.

Thou shalt love the Lord thy God with all thy

heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

Thou shalt worship the Lord thy God, and him only shalt thou serve.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.

O worship the Lord in the beauty of holiness.

Be fervent in spirit; serving the Lord. God is a spirit: and they that worship him, must worship him in spirit and in truth.

By the fear of the Lord men depart from evil.

Fear the Lord, and serve him in sincerity and in truth. Serve him in truth with all your heart: for consider how great things he hath done for you. Serve him with a perfect heart and with a willing mind.

As for me and my house, we will serve the Lord. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. If God be for us, who can be against us?

I will that men pray every where, lifting up holy hands, without wrath and doubting.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to shew forth thy loving kindness in the morning, and thy faithfulness every night.

Bless ye the Lord. Sing praises to the Lord. O give thanks unto the Lord.

Be ye thankful. In every thing give thanks. Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. Be thankful unto him. Forget not all his benefits.

Happy is that people whose God is the Lord.

My son, give me thine heart, and let thine eyes observe my ways.

Thou shalt remember the Lord thy God. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

Woe unto him that striveth with his Maker! Shall the clay say to him that fashioned it, what makest thou?

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation; there shall no evil befal thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways.

Submit yourselves to God. Trust in the Lord with all thine heart: in all thy ways acknowledge him. Blessed is the man that trusteth in the Lord.

The will of the Lord be done.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

Though he slay me, yet will I trust in him.

None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Whatsoever ye do, do all to the glory of God.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Grieve not the Holy Spirit of God.

Fear God, and keep his commandments; for this is the whole duty of man.

CHAP. XX.

DUTIES OF HUSBANDS AND WIVES.

REJOICE with the wife of thy youth, and be thou ravished always with her love.

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord. A prudent wife is from the Lord.

Art thou bound to a wife? seek not to be loosed.

Husbands, love your wives, and be not bitter against them.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

Let none deal treacherously against the wife of his youth.

Live joyfully with the wife whom thou lovest all the days of the life of thy vanity.

Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Teach the young women to love their husbands, to love their children, to be discreet, chaste, keepers at home.

Ye wives, be in subjection to your own husbands.

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

Let not the wife depart from her husband: but if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence, and likewise also the wife unto the husband.

I will that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

A virtuous woman is a crown to her husband.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her. She will do him good and not evil all the days of her life. She seeketh

wool and flax and worketh willingly with her hands. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. Strength and honour are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed: her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the Lord she shall be praised.

CHAP. XXI.

DUTIES OF MAGISTRATES AND CITIZENS.

He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers.

Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes: and they shall judge the people with just judgment.

Be wise, O ye kings: be instructed, ye judges of the earth.

Thus saith the Lord; execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood.

I exhort that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.

Thou shalt not speak evil of the ruler of thy people.

Thou shalt not curse the ruler of thy people.

Curse not the king, no, not in thy thought: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

Honour the king. I counsel thee to keep the king's commandment, and that in regard of the oath of God.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready for every good work.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which

is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Render unto Cesar the things which are Cesar's.

Jesus saith unto him, Lest we should offend them, take that piece of money, and give unto them for me and thee.

An evil man seeketh only rebellion.

These filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Lord knoweth how to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the lust of uncleanness and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities.

Whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

The wicked walk on every side, when the vilest men are exalted.

Woe unto them that decree unrighteous decrees.

Great men are not always wise.

The prince that wanteth understanding is also a great oppressor.

Shall he that hateth right, govern?

Surely, oppression maketh a wise man mad.

I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power; and they had no comforter. Wherefore I praised the dead which are already dead more than the living.

If thou seest the oppressions of the poor, and voilent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Saul answered, thou shalt surely die, Jonathan. And the people said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

The king said unto the footmen that stood about him, turn and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord.

All the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

If ye worship not the image which I have made; ye shall be cast the same hour into the midst of a burning fiery furnace. Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king; he shall be cast into the den of lions. King Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God.

They called them, and commanded them not to speak at all, nor teach, in the name of Jesus. But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. We ought to obey God rather than men.

CHAP. XXII.

DUTIES TO MANKIND.

All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Thou shalt not commit adultery. Thou shalt

not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? And Jesus said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jerico, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine; and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which

now of these three, thinkest thou was neighbour unto him who fell among the thieves? and he said, He that shewed mercy on him. Then Jesus said unto him, go, and do thou likewise.

Covet earnestly the best gifts. Having gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerfulness.

Let no man seek his own, but every man another's wealth.

Do good; be kindly affectioned; be harmless; be blameless; do justly; and render to all their dues.

CHAP. XXIII.

DUTIES OF MASTERS AND SERVANTS.

Masters, give unto your servants that which is just and equal; forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers.

Thou shalt not rule over him with rigour.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entered into the ears of the Lord of Sabbaoth.

A servant honoureth his master. He that waiteth on his master shall be honoured.

A wise servant shall have rule over a son that causeth shame.

Be content with your wages.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

CHAP. XXIV.

DUTIES OF MINISTERS AND PEOPLE.

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

O man of God, follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Strive not about words to no profit, but to the

subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

If any man teach otherwise, and consent not to wholsome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression.

Thou shalt speak my words unto them, whether they will hear, or whether they will forbear.

Rebuke them sharply, that they may be sound in the faith.

Thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

O Timothy, keep that which is committed to thy trust, avoiding profane babblings, and oppositions of science, falsely so called. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers; having itching

ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

A certain Jew, named Apollos born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord.

Speak thou the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; the aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech

that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again: not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

I determined not to know any thing among you, save Jesus Christ, and him Crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

I have not shunned to declare unto you all the counsel of God.

If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity: for if a man know not how to rule his own house, how shall he take care of the church of God? not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil. Likewise must the deacons be grave, not double tongued, not given to much wine, not

greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Jesus Christ.

A bishop must be a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

The elders which are among you I exhort: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And, when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Let the elders that rule well, be counted worthy of double honour, especially they which labour in the word and doctrine.

Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.

The labourer is worthy of his reward. Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that

you strive together with me in your prayers to God for me. Praying for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Brethren, pray for us, that the word of the Lord may have free course, and be glorified.

We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.

Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follw, considering the end of their conversation. Obev them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief.

How shall they hear without a preacher? Faith cometh by hearing, and hearing by the word of God.

Take heed how ye hear. Take heed what ye hear.

Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace.

The Spirit speaketh expressly, that in the latter times some shall depart from the faith giving heed to seducing spirits, and doctrines of devils.

In vain do they worship me, teaching for doctrines the commandments of men. Ye reject the commandments of God, that ye may keep your own tradition.

Beware lest any man spoil you through philo-

sophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

CHAP. XXV.

DUTIES OF PARENTS AND CHILDREN.

If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

The parents ought to lay up for the children.

He that troubleth his own house shall inherit the wind.

Lo, children are an heritage of the Lord.

Fathers, provake not your children to anger, lest they be discouraged; but bring them up in the nurture and admonition of the Lord.

These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates.

Train up a child in the way he should go: and when he is old, he will not depart from it.

Chasten thy son while there is hope, and let not thy soul spare for his crying. Withhold not correction from the child. He that spareth his rod, hateth his son: but he that loveth him, chasteneth him betimes. Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

Children, obey your parents in the Lord for this is right.

Children, obey your parents in all things: for this is well pleasing unto the Lord.

A son honoureth his father.

Honour thy father and mother, which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth.

Ye shall fear every man his mother and his father.

Hearken to thy father that begat thee, and despise not thy mother when she is old.

A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

My son keep thy father's commandment, and forsake not the law of thy mother.

My son hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

He is in the way of life that keepeth instruction; but he that hateth reproof shall die.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles shall eat it.

There is a generation that curseth their father, and doth not bless their mother.

Cursed be he that setteth light by his father, or his mother.

Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

CHAP. XXVI.

ENVY.

The spirit that dwelleth in us lusteth to envy.

The works of the flesh are strife, envyings.

If ye have bitter envying and strife in your

hearts, glory not: for where envying and strife is, there is confusion and every evil work.

I considered all travail, and every right work, that for this a man is envied of his neighbour.

Be not thou envious against evil men, neither desire to be with them.

Let not thine heart envy sinners.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

Wrath killeth the foolish man, and envy slayeth the silly one.

A sound heart is the life of the flesh: but envy the rottenness of the bones.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

CHAP. XXVII.

EQUALITY.

God hath made of one blood all nations of men to dwell on the face of the earth.

Have we not all one father? hath not one God created us?

The rich and the poor meet together: the Lord is the maker of them all. He fashioneth their hearts alike.

The Almighty accepteth not the persons of princes, nor regardeth the rich more than the poor: for they are all the work of his hands.

There is no differance between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

We also are men of like passions with you.

All things came alike to all: there is one event to the righteous and the wicked. All go unto

one place; all are of the dust, and all turn to dust again.

They shall lie down alike in the dust, and the worms shall cover them.

The memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished.

The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

CHAP. XXVIII.

EVIL-SPEAKING.

Put them in mind to speak evil of no man.

Thou shalt not raise a false report. Keep thee far from a false matter.

A good name is rather to be chosen, than great riches. He that uttereth a slander is a fool.

Keep not company with a railer.

Lord, who shall abide in thy tabernacle? He that backbiteth not with his tongue.

I fear lest there be backbitings, whisperings.

Put away from thee a froward mouth, and perverse lips put far from thee.

A froward man soweth strife: and a whisperer separateth chief friends.

Thou shalt not go up and down as a talebearer among thy people.

He that goeth about as a talebearer, revealeth secrets.

Where there is no talebearer the strife ceaseth.

Uncleanness, let it not be once named among you; neither filthiness, nor foolish talking, nor jesting.

Remove from me reproach and contempt.

Keep thy tongue from evil, and thy lips from speaking guile.

Let all evil-speaking be put away from you.

CHAP. XXIX.

FAITH AND WORKS.

Be not faithless but believing. Lord, I believe, help thou mine unbelief.

Faith is the substance of things hoped for, the evidence of things not seen.

Jesus saith unto them, have faith in God. Ye believe in God, believe also in me. No man can say that Jesus is the Lord, but by the Holy Ghost.

He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life; but the wrath of God abideth on him.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

He that believeth on him is not condemned; but he that believeth not is condemned already; because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light has come into the world

and men loved darkness rather than light, because their deeds were evil.

Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

If they hear not Moses and the prophets, neither will they be persuaded though one arose from the dead.

Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven.

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels.

There is one Lord, one faith, one baptism, and one God and Father of all, who is above all, and through all, and in you all.

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Whatsoever is not of faith is sin.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not

by the works of the law: for by the works of the law shall no flesh be justified.

If righteousness come by the law, then Christ is dead in vain. That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith.

Examine yourselves whether ye be in the faith.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Let us hold fast the profession of our faith without wavering, for he is faithful that promised; and let us consider one another to provoke unto love and to good works.

By works a man is justified, and not by faith only.

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man! that faith without works is dead?

Ye shall know them by their fruits.

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven: but he

that doeth the will of my Father that is in heaven.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it.

Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

If ye love me, keep my commandments.

Be ye doers of the word and not hearers only. Blessed are they that hear the word of God, and keep it.

The kingdom of God is not in word, but in power.

The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.

Walk worthy of the Lord unto all pleasing, being fruitful in every good work.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAP. XXX.

FASTING.

When ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret will reward thee openly.

Behold, ye fast, for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy right-

eousness shall go before thee; the glory of the Lord shall be thy rere-ward.

CHAP. XXXI.

FIDELITY.

A FAITHFUL man shall abound with blessings. The Lord preserveth the faithful.

Mine eyes shall be upon the faithful of the land.

It is required in stewards that a man be found faithful.

If ye have not been faithful in that which is another man's, who shall give you that which is your own?

He that is faithful in that which is least is faithful also in much.

Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men.

A faithful man who can find? There is no faithfulness in their mouth.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

Why do we deal treacherously every man against his brother?

Be thou faithful unto death, and I will give thee a crown of life.

CHAP. XXXII.

FLOOD.

GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping things, and the fowls of the air. But Noah found grace in the eyes of the Lord. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence: and behold, I will destroy them with the earth.

Make thee an ark. And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. And Noah did according unto all that the Lord commanded him.

It came to pass after seven day, that the waters of the flood were upon the earth. In the sixth hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. And the flood was forty days upon the earth; and the waters increased and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark

went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. And Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month on the first day of the month, were the tops of the mountains seen. And it came to pass, in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth. And in the second month, on the seven and twentieth day of the month, was the earth dried.

God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh. And Noah went forth, and his sons, and his wife,

and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every living thing which I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CHAP. XXXIII.

FORGIVENESS.

Forgive, and ye shall be forgiven.

If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

He that covereth a transgression seeketh love. The discretion of a man deferreth his anger: and it is his glory to pass over a transgression.

His lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due

unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

When they were come to the place which is called Calvary, there they crucified him and the malefactors. Then said Jesus, Father, forgive them; for they know not what they do.

CHAP. XXXIV.

FORTITUDE.

Say to them that are of a fearful heart, be strong, fear not.

Wait on the Lord: be of good courage, and he shall strengthen thine heart.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Jesus Christ.

Let us hold fast our profession. Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

I go the way of all the earth: be thou strong, therefore and shew thyself a man.

Stand fast in the faith, quit you like men, be strong.

Be strong in the grace that is in Jesus Christ.

Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and

blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand, therefore having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

CHAP. XXXV.

FRAILTY AND IMPERFECTION OF MAN.

All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth.

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength, they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Childhood and youth are vanity. Surely every man is vanity. Verily every man at his best state is altogether vanity.

Surely every man walketh in a vain shew: surely they are disquieted in vain.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Here have we no continuing city.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? it is even a vapour, that appeareth for a little season, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that.

Your fathers, where are they? and the prophets, do they live for ever?

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not.

Man is like to vanity; his days are as a shadow that passeth away.

Man is born unto trouble, as the sparks fly upward. Man goeth to his long home, and the mourners go about the streets.

The glory of man is as the flower of the grass.

When he dieth he shall carry nothing away; his glory shall not descend after him.

In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withered.

All flesh shall perish together, and man shall turn again unto dust.

His breath goeth forth, he returneth to his earth.

Thou changest his countenance, and sendest him away.

Thou takest away their breath, they die, and return to their dust.

I know that thou wilt bring me to death, and to the house appointed for all living.

His days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass.

He shall return no more to his house, neither shall his place know him any more.

When a few years are come, then I shall go the way whence I shall not return.

The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

Man dieth and wasteth away.

I have said to corruption, thou art my father: to the worm, thou art my mother, and my sister.

What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?

It is appointed unto men once to die.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war.

Shortly I must put off this my tabernacle. The time of my departure is at hand.

The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away.

Oh that they were wise, that they understood this, that they would consider their latter end.

I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit.

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an hand breadth; and mine age is as nothing before thee.

Thou turnest man to destruction: and sayest, return ye children of men.

Behold, he put no trust in his servants; and his angels he charged with folly; how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. They are destroyed from morning to evening: they perish forever without any regarding it. Doth not their excellency which is in them go away? They die even without wisdom.

We are but of yesterday, and know nothing, because our days upon earth are a shadow.

The Lord knoweth the thoughts of man, that they are vanity.

The Lord knoweth the thoughts of the wise, that they are vain.

The wisdom of this world is foolishness with God.

CHAP. XXXVI.

FRAUD, OPPRESSION, AND VIOLENCE.

Defraud not. Ye shall not deal falsely.

Thou shalt not defraud thy neighbour, neither rob him.

If thou lend money to any of my people, thou shalt not lay upon him usury.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

Better is a little with righteousness than great revenues without right.

He that getteth riches and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

Woe unto him that buildeth his house by unrighteousness.

Woe to him that increaseth that which is not his!

Ye shall not oppress one another.

If thou sell aught unto thy neighbour, or buyest aught of thy neighbour's hand, ye shall not oppress one another.

Oppress not the widow, nor the fatherless, the stranger, nor the poor.

He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

Rob not the poor because he is poor: neither oppress the afflicted in the gate: for the Lord will plead their cause, and spoil the soul of those that spoiled them. The Lord executeth righteousness and judgment for all that are oppressed.

Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry.

What mean ye that ye grind the faces of the poor?

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

If thou hast nothing to pay, why should he take away thy bed from under thee?

I will be a swift witness against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, saith the Lord of hosts.

Trust not in oppression, and become not vain in robbery.

Envy thou not the oppressor, and choose none of his ways.

Woe to them that devise iniquity, and work evil upon their beds! when the morning is light they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

Do violence to no man. Let them turn every one from the violence that is in their hands.

The Lord will abhor the bloody and deceitful man. The wicked and him that loveth violence his soul hateth.

Woe to him that buildeth a town with blood, and establisheth a city by iniquity!

A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

Surely your blood of your lives will I require: at the hand of every beast will I require it: and at the hand of man, at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed.

CHAP. XXXVII.

FRIENDSHIP.

MAKE sure thy friend.

A friend loveth at all times, and a brother is born for adversity.

Thine own friend, and thy father's friend, forsake not.

A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother.

To him that is afflicted, pity should be shewed from his friend.

Have pity upon me, O ye my friends; for the hand of God hath touched me.

Greater love hath no man than this, that a man lay down his life for his friends.

Make no friendship with an angry man.

He that blesseth his friend with a loud voice, rising up early in the morning, it shall be counted a curse to him.

He that speaketh flattery to his friends, even the eyes of his children shall fail.

The poor is hated even of his own neighbour: but the rich hath many friends.

Wealth maketh many friends: but the poor is separated from his neighbour.

My familiar friends have forgotten me. All my inward friends abhorred me: and they whom I loved are turned against me.

Mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Whoso rewardeth evil for good, evil shall not depart from his house.

Trust ye not in a friend, put ye not confidence in a guide. It is better to trust in the Lord than to put confidence in man.

Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

CHAP. XXXVIII.

FUTURE HAPPINESS AND MISERY.

There remaineth a rest to the people of God. Let us labour to enter into that rest.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

Precious in the sight of the Lord is the death of his saints.

Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours, and their works do follow them.

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall

be the munitions of rocks: bread shall be given him; his waters shall be sure.

In my Father's house are many mansions. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

There shall be no more death, neither sorrow, nor crying, neither shall their be any more pain.

God will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil.

The time is come, that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? If the righteous scarcely be saved, where shall the ungodly and the sinner appear?

Our God is a consuming fire. It is a fearful thing to fall into the hands of the living God.

The sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

What part hath he that believeth with an infidel?

The wicked shall be turned into hell, and all the nations that forget God.

The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.

Whosoever was not found written in the book of life was cast into the lake of fire.

He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Their worm dieth not, and the fire is not quenched. The smoke of their torment ascendeth up for ever and ever.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and

seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also should come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

CHAP. XXXIX.

GODLINESS.

Exercise thyself unto godliness.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.

Ye shall be holy; for I the Lord your God am holy. As he which hath called you is holy, so be ye holy in all manner of conversation. Yield your members servants to righteousness unto holiness.

Follow peace with all men, and holiness, without which no man shall see the Lord.

The Lord hath set a part him that is godly for himself.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

An ungodly man diggeth up evil: and in his lips there is a burning fire.

The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.

Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly

committed, and of all their hard speeches which ungodly sinners have spoken against him.

The heavens and the earth are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men.

The grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

CHAP. XL.

GOVERNMENT OF THE THOUGHTS, LANGUAGE, AND PASSIONS.

KEEP thy heart with all diligence; for out of it are the issues of life.

How can ye, being evil, speak good things! for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Wherefore think ye evil in your hearts?

Let none of you imagine evil in your hearts against his neighbour.

Let the wicked forsake his way, and the unrighteous man his thoughts.

If thou hast thought evil, lay thine hand upon thy mouth.

The tongue is a fire, a world of iniquity: it is an unruly evil, full of deadly poison.

Death and life are in the power of the tongue.

He that keepeth his mouth keepeth his life. Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Suffer not thy mouth to cause thy flesh to sin.

In many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Let no corrupt communication proceed out of your mouth.

He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

Put away from thee a froward mouth, and perverse lips put far from thee.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

A fool uttereth all his mind; but a wise man keepeth it in till afterwards.

Cease from anger, and forsake wrath.

A man of great wrath shall suffer punishment.

Whosoever is angry with his brother without a cause shall be in danger of the judgment.

Grievous words stir up anger. Let every man be swift to hear, slow to speak, slow to wrath.

He that is soon angry dealeth foolishly.

Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. Be ye angry and sin not; let not the sun go down upon thy wrath.

With a furious man thou shalt not go.

He that is slow to wrath is of great understanding.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

He that hath no rule over his own spirit is like a city that is broken down, and without walls.

Let your moderation be known unto all men. The Lord is at hand.

The end of all things is at hand: be ye therefore sober.

Put off anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned

Cleanse thou me from secret faults. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.

CHAP. XLI.

GRACE.

The grace of God bringeth salvation.

We believe that, through the grace of the Lord Jesus Christ, we shall be saved.

By the holy Spirit of God ye are sealed unto the day of redemption.

By grace are ye saved through faith: and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

As many as were ordained to eternal life believed.

We ourselves were sometimes foolish, disobedient, decieved, serving divers lusts, and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which was shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life.

Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

To sit on my right hand, and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared.

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Grace and truth came by Jesus Christ. By the grace of God I am what I am. Unto every one of us is given grace according to the measure of the gift of Christ. The gift of God is eternal life, through Jesus Christ our Lord.

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia, elect according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power has given unto us all things that pertain unto life and godliness, through the

knowledge of him that hath called us unto glory and virtue.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied.

Many are called, but few are chosen.

I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

No man can come unto me, except it were given unto him of my Father.

This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

The Father hath made us meet to be partakers of the inheritance of the saints in light.

I endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus, with eternal glory.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ.

God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord. Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.

God hath reconciled us to himself by Jesus Christ.

For the elect's sake, whom he hath chosen, he hath shortened the days.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ.

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and do of his good pleasure.

The Lord knoweth them that are his.

God hath not cast away his people which he foreknew. There is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace.

We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath in the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Knowing, brethren beloved, your election of God. I commend you to God, and to the word of his grace.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye

have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

CHAP. XLII.

HOSPITALITY.

Love ye the stranger. The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.

The stranger did not lodge in the street; but I opened my doors to the traveller.

Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.

Be given to hospitality. Use hospitality one to another without grudging.

Abraham lifted up his eyes and looked, and, lo, three men stood by him: and, when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

Jesus said to him that bade him, When thou makest a dinner or a supper, call not thy friends. nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest thy also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shall be recompensed at the resurrection of the just.

CHAP. XLIII.

HUMILITY.

Blessed are the poor in spirit: for their's is the kingdom of heaven.

Before honour is humility. By humility, and the fear of the Lord, are riches, and honour, and life.

If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Cease from thine own wisdom. The Almighty respecteth not any that are wise of heart. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool that he may be wise.

If any man think he knoweth any thing, he knoweth nothing yet, as he ought to know.

If a man think himself to be something, when he is nothing, he deceiveth himself.

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Be not wise in thine own eyes. Woe unto them that are wise in their own eyes, and prudent in their own sight!

The haughty shall be humbled. A man's pride shall bring him low: but honour shall uphold the humble in spirit.

Thou shalt no more be haughty. The loftiness of man shall be bowed down, and the haughtiness of men shall be made low.

Be not proud. Pride goeth before destruction, and an haughty spirit before a fall.

Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Talk no more exceeding proudly; let not arrogancy come out of your mouth. Pride and arrogancy do I hate. I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

Lean not to thine own understanding. He that trusteth in his own heart is a fool.

Most men will proclaim every one his own goodness: but a faithful man who can find?

He that speaketh of himself seeketh his own glory. Let another man praise thee, and not thine own mouth.

Not he that commendeth himself is approved, but whom the Lord commendeth.

Be not high-minded. Charge them that are rich in this world, that they be not high-minded.

The rich man is wise in his own conceit: but the poor that hath understanding searcheth him out.

Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the

weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

Vain man would be wise. Remove far from me vanity. Let us not be desirous of vain glory.

Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves.

He that is void of wisdom despiseth his neighbour. He that despiseth his neighbour sinneth.

Who maketh thee to differ from another? and what hast thou that thou didst not receive?

Whosoever will be chief among you, let him be your servant.

Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Humble yourselves in the sight of the Lord, and he shall lift you up. He shall save the humble person.

Surely he scorneth the scorners: but he giveth grace unto the lowly.

Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.

No doubt but ye are the people, and wisdom shall die with you.

I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going

about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

Stand by thyself, come not near to me; for I am holier than thou.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If I justify myself, mine own mouth shall condemn me: if I say I am perfect, that shall also prove me perverse.

Ye are they which justify yourselves before men: but God knoweth your hearts.

Jesus spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood, and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes to heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

In thoughts from the visions of night, when deep sleep falleth on me, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not

discern the form thereof: an image was before mine eyes; there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker?

CHAP. XLIV.

HYPOCRISY.

Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

The hypocrite's hope shall perish. The congregation of hypocrites shall be desolate. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

An hypocrite shall not come before him. The hypocrites in heart heap up wrath.

An hypocrite with his mouth destroyeth his neighbour.

The triumphing of the wicked is short, and the joy of the hypocrite but for a moment.

With a double heart do they speak: which speak peace to their neighbours, but mischief is in their hearts. With their mouth they shew much love, but their heart goeth after their covetousness.

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

They profess that they know God, but in works they deny him: having the form of godliness but denying the power thereof.

Thou, which teachest another, teachest thou not thyself? thou that preachest a man should

not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonourest thou God?

When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have have their reward. But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! For ye devour widow's houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is made, ye make him two fold more the child of hell than yourselves.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets. and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?

CHAP. XLV.

IDOLATRY.

Flee from idolatry. Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

Confounded be all they that serve graven images, that boast themselves of idols.

Thou shalt no more worship the work of thine hands. What agreement hath the temple of God with idols?

We know that an idol is nothing in the world, and that there is none other God but one. We write unto them that they abstain from pollutions of idols?

Little children, keep yourselves from idols. Covetousness is idolatry. Charge them that are rich in this world, that they be not high minded,

nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

They love greetings in the markets, and to be called of men, Rabbi, Rabbi, But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

Ye receive honour one of another, and seek not the honour that cometh from God only?

They loved the praise of men more than the praise of God. Let no man glory in men. He that glorieth, let him glory in the Lord.

As Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.

Men shall be lovers of pleasures more than lovers of God.

We preach unto you that ye should turn from these vanities unto the living God.

Repent and turn yourselves from your idols.

What is a man profited, if he shall gain the whole world, and lose his own soul.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

The love of God is shed abroad in our hearts by the Holy Ghost.

All flesh shall come to worship before me, saith the Lord.

At the name of Jesus, every knee should bow. Let all the angels of God worship him.

We worship God in the Spirit.

Jesus said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Set your affection on things above, not on things on the earth.

CHAP. XLVI.

IMMORTALITY, RESURRECTION, AND FUTURE JUDGMENT.

THERE is a spirit in man: and the inspiration of the Almighty giveth them understanding.

The dust shall return to the earth as it was; and the spirit shall return unto God who gave it.

God will redeem my soul from the power of the grave.

Though after my skin worms destroy this body, yet in my flesh shall I see God.

If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins.

Since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

Why should it be thought a thing incredible with you, that God should raise the dead?

Some man will say, How are the dead raised

up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: but God giveth it a body, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.

The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

The hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

We shall all be changed in a moment, in the

twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorraption, and this mortal must put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Every man shall bear his own burden. He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap life everlasting.

I know that my Redeemer liveth and that he shall stand at the latter day upon the earth.

Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

The sun shall be darkened, and the moon shall not give her light; and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy

conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.

God hath appointed a day in which he will judge the world in righteousness.

God shall judge the righteous and the wicked. With righteousness shall he judge the world, and the people with equity, We shall all stand before the judgment seat of Christ.

Every one of us shall give account of himself to God. It is a fearful thing to fall into the hands of the living God.

The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

The work of a man shall God render unto him, and cause every man to find according to his ways.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Every idle word that men shall speak, they shall give account thereof in the day of judgment.

He that believeth and is baptized, shall be saved: but he that believeth not shall be damned.

Many will say to me in that day, Lord, Lord, Have we not prophecied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them, on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee

a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XLVII.

INDUSTRY.

Be not slothful in business.

When we were with you, this we commanded you, that if any man would not work, neither should he eat.

We beseech you, brethren, that ye study to do your own business, and to work with your own hands, as we commanded you.

He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

Be thou diligent to know the state of thy flocks, and look well to thy herds.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

Drowsiness shall clothe a man with rags.

Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread. Go to the ant thou sluggard; consider her ways, and be wise: which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest, How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat.

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.

He that gathereth in summer is a wise son:

but he that sleepeth in harvest is a son that causeth shame.

This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters.

They learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies.

These hands have ministered unto my necessities, and to them that are with me. I have shewed you all things, how that so labouring ye ought to support the weak.

We behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you.

We hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ that with quietness they work, and eat their own bread.

Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase.

The hand of the diligent shall bear rule; but the slothful shall be under tribute. A slothful

man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

As the door turneth upon its hinges; so doth the slothful upon his bed.

The slothful man saith, There is a lion without, I shall be slain in the streets.

The desire of the slothful killeth him; for his hands refuse to labour.

The way of the slothful man is as an hedge of thorns.

I went by the field of the slothful, and by the vineyard of the man void of understanding. And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well: I looked upon it, and received instruction.

Take heed to thyself, and keep thy soul diligently.

Ye shall diligently keep the commandments of the Lord your God.

Thou shalt teach them diligently unto thy children.

Be diligent that ye may be found of him in peace, without spot, and blameless.

We desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them, who through faith and patience inherit the promises.

I must work the works of him that sent me while it is day: the night cometh when no man can work.

Whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

CHAP. XLVIII.

INTEGRITY.

The integrity of the upright shall guide them. Let integrity and uprightness preserve thee.

Till I die I will not remove mine integrity from me. My righteousness I will hold fast, and will not let it go: my heart shall not reproach me so long as I live.

The way of the just is uprightness. The just man walketh in his integrity; his children are blessed after him.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

He that walketh uprightly walketh surely.

A man of understanding walketh uprightly. The generation of the upright shall be blessed.

Unto the upright there ariseth light in the darkness. All the upright in heart shall glory.

The righteousness of the upright shall deliver them.

The tabernacle of the upright shall flourish.

The upright shall have good things in possession.

The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

The prayer of the upright is his delight. Such as are upright in their way are his delight.

Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

I pray God that ye do no evil; not that we should appear approved, but that ye should do that which is honest: having your conversation honest among the Gentiles: providing for honest things not only in the sight of the Lord, but also in the sight of men.

CHAP. XLIX.

JUSTICE AND IMPARTIALITY.

Do justice. Blessed is the man that doeth this. That which is altogether just shalt thou follow.

Exact no more than that which is appointed you. Render to all their dues. Owe no man any thing but to love one another.

What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?

To do justice and judgment is more acceptable to the Lord than sacrifice.

Ye shall do no unrighteousness in weight or in measure; but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have.

Just balances shall ye have. A false balance is abomination to the Lord; but a just weight is his delight.

Execute true judgment. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.

It is not good to have respect of persons in judgment.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

A wicked man taketh the gift out of the bosom to pervert the ways of judgment. The judge asketh for a reward.

How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.

The cause which I knew not I searched out.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Who is this that darkeneth counsel by words without knowledge?

Thou shalt not wrest the judgment of the poor in his cause: neither shalt thou speak in a cause, to decline after many to wrest judgment.

He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.

The path of the just is as the shining light, that shineth more and more unto the perfect day.

There shall no evil happen to the just.

The wealth of the sinner is laid up for the just.

Blessings are upon the head of the just. The Lord blesseth the habitation of the just. The memory of the just is blessed.

If a man be just, and do that which is lawful and right, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live saith the Lord God.

The hope of unjust men perisheth.

I charge thee that thou observe these things without preferring one before another, doing nothing by partiality.

To have respeet of persons is not good.

If there come into your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves? Ye have despised the poor. If ye have respect to persons, ye commit sin.

God will surely reprove you, if ye do secretly accept persons.

The Father, without respect of persons judgeth according to every man's work. In every nation he that feareth him, and worketh righteousness, is accepted by him.

CHAP. L.

KINGDOM AND CHURCH OF OUR LORD JESUS CHRIST.

THE pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied.

It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee.

No weapon that is formed against thee shall prosper.

I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

CHAP. LI.

LORD'S SUPPER.

The first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The master saith, my time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily, I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered, and said, Master, is it I? He said

unto him thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

When ye come together into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall

eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateh and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

CHAP. LII.

LOVE.

WALK in love. The Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another.

If we love one another, God dwelleth in us, and his love is perfected in us. He that dwelleth in love dwelleth in God, and God in him.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?

This is love, that we walk after his commandments.

By love serve one another. Let love be without dissimulation. Love covereth all sins.

CHAP. LIII.

MARRIAGE.

THE Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul. And the Lord God said, it is not good that the man should be alone: I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman; because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

Jesus said unto them: What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife: and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Marriage is honourable in all.

CHAP. LIV.

MEEKNESS.

Put them in mind to be gentle, shewing all meekness unto all men.

Blessed are the meek: for they shall inherit the earth.

The ornament of a meek and quiet spirit is in the sight of God of great price.

Seek ye the Lord all ye meek of the earth, which have wrought his judgment, seek righteousness, seek meekness.

Good and upright is the Lord. The meek will he guide in judgment: and the meek will he teach his way.

The Lord hath anointed me to preach good tidings unto the meek.

The Lord lifteth up the meek. The meek shall increase their joy in the Lord. He will beautify the meek with salvation.

The meek shall eat and be satisfied. The meek shall delight themselves in the abundance of peace.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

CHAP. LV.

MERCY AND COMPASSION.

Blessed are the merciful: for they shall obtain mercy.

Keep mercy. By mercy and truth iniquity is purged. Break off thine iniquities by shewing mercy. He that followeth after righteousness and mercy, findeth life, righteousness, and honour.

Be ye merciful, as your Father also is merciful. He delighteth in mercy. It is of the Lord's mercies that we are not consumed.

The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy.

Shew mercy and compassions every man to his brother.

Be ye all of one mind, having compassions one of another.

He shall have judgment without mercy, that hath shewed no mercy.

Let there be none to extend mercy unto him, because that he remembered not to shew mercy.

They cause the naked to lodge without clothing, that they have no covering in the cold They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

Whoso stoppeth his ears at the cry of the poor he also shall cry himself, but shall not be heard.

He that hath mercy on the poor, happy is he.

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

The dark places of the earth are full of the habitations of cruelty.

Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

CHAP. LVI.

MIRACLES OF OUR LORD JESUS CHRIST.*

THERE was a marriage in Cana of Galilee: and the mother of Jesus was there; and both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. The ruler of the feast tasted the water that was made wine, and knew not whence it was, but the servants, which drew the water knew. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The nobleman, whose son was sick at Capernaum, saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. This is the second miracle that Jesus did, when he was come out of Judea into Galilee.

A certain man was there, which had an infirmity, thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to

* Arranged in the order in which they are believed to have been wrought.

put me into the pool: but while I am coming another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed, and walked.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones and cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. And as Jesus passed by, he saw a man which was blind from his birth. He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) He went his way, therefore, and washed, and came seeing.

There was in their synagogue a man with an unclean spirit; and he cried out. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed.

Simon's wife's mother lay sick of a fever. And he came, and took her by the hands, and lifted her up; and immediately the fever left her, and she ministered unto them.

They brought unto him all that were diseased, and them that were possessed with devils. And he healed many that were sick of divers diseases, and cast out many devils.

Jesus went about all Galilee, healing all manner of sickness, and all manner of disease, among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments,

and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

There came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

When he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came, and touched the beir: and they that bare him, stood still. And he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak.

When he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, why are ye fearful, O ye of little faith: Then he arose, and rebuked the winds and the sea: and there was a great calm.

When he was come out of the ship, immediately there met him out of the tombs, a man with an

unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains. He said unto him, Come out of the man thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And the unclean spirits went out.

He entered into Capernaum. And they come unto him, bringing one sick of the palsy. He saith to the sick of the palsy, I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all.

A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse: when she had heard of Jesus, came in the press behind, and touched his garment: for she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

There came from the ruler of the synagogue's house certain which said, Thy daughter is dead; why troublest thou the master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. And he took the damsel by the hand, and said unto her, Talitha-cumi; which is being interpreted, Damsel? (I say unto thee) arise. And straightway the damsel arose, and walked.

Two blind men followed him, crying, and

saying, thou son of David, have mercy on us. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened.

They brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled.

As he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices and said, Jesus, Master, have mercy on us. And, when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

Jesus, groaning in himself, cometh to the grave. Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me: and I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead, came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

There was a man which had his hand withered. He saith to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed.

Jesus went forth, and saw a great multitude,

and was moved with compassion towards them, and he healed their sick. And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten, were about five thousand men, beside women and children.

The ship was in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night, Jesus went unto them, walking on the sea. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith! wherefore didst thou doubt? And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

When the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased: and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

A certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. And she besought him that he would cast forth the devil out of her daughter.

And he said unto her, Go thy way; the devil has gone out of thy daughter. And when she was come to her house, she found the devil gone out.

They bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears; and he spit, and touched his tongue; and, looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed; and many others, and cast them down at Jesus' feet, and he healed them.

Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full. And they that did eat were four thousand men, beside women and children.

He cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught? And he looked up, and said, I see men as trees walking. After that

he put his hands again upon his eyes, and made him look up: and he was restored and saw every man clearly.

There came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water. And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

Jesus saith unto him, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and, when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Jesus said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight.

The blind and the lame came to him in the temple; and he healed them.

He went out of the city into Bethany; and he lodged there. Now in the morning, as he returned into the city, he hungered. And when he saw a fig-tree in the way, he came to it, and found noting thereon, but leaves only; and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away!

Behold, a multitude, and he that was called Judas, one of the twelve, went before them, and

drew near unto Jesus, to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him.

CHAP. LVII.

NATIVITY OF OUR LORD JESUS CHRIST.

The Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.

The birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord, by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.)

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first born son: and he called his name JESUS.

CHAP. LVIII.

ORIGINAL STATE OF MAN, SIN, THE FALL, AND DEATH.

God created man in his own image; in the image of God created he him: male and female created he them. And God blessed them.

God hath made man upright; but they have sought out many inventions.

Man being in honour abideth not.

The Lord God planted a garden eastward in Eden: and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight; and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die. For Adam there was not found an help meet for him. And the Lord God made a woman, and brought her unto the man. And Adam called his wife's name Eve; because she was the mother of all living.

Now the serpent was more subtle than any

beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as Gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat: and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did

eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

And the Lord God said, Behold, the man is become as one of us to know good and evil. And now lest he put forth his hand, and take also of the tree of life, and eat and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

By man came death. In Adam all die. The wages of sin is death. As by one man sin entered into the world, and death by sin; and so

death passed upon all men, for that all have sinned.

All have sinned, and come short of the glory of God.

The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

CHAP. LIX.

PARABLES OF OUR LORD JESUS CHRIST.*

Jesus spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up because they had no deepness of earth: and when the sun was up, they were scorched; and because they had not root, they withered away. And some fell among thorns, and the thorns sprung up and choaked them. But other fell into good ground, and brought forth fruit, some and hundred fold, some sixty fold, some thirty fold. Hear ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath

* A selection. For some of the other Parables, see pages 56, 92, 140.

he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word and understandeth it: which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in the field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. He that soweth the good seed, is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the

tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father.

Hear another parable; There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days

after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went, and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now, his elder son was in the field: and as he came, and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and

sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. LX.

PATIENCE.

Be patient towards all men. In your patience possess ye your souls.

The patient in spirit is better than the proud in spirit.

Be patient in tribulation. Tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed.

If we hope for that we see not, then do we with patience wait for it.

What glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Ye have need of patience, that after ye have done the will of God, ye might receive the promise.

Be patient, brethren, unto the coming of the

Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.

Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Seeing we are encompassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us; looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

CHAP. LXI.

PEACE.

Love peace. Seek peace, and pursue it.

If it be possible, as much as lieth in you, live peaceably with all men.

God is not the author of confusion, but of peace, as in all the churches of the saints. Live in peace, and the God of love and peace shall be with you.

To the counsellors of peace is joy.

Blessed are the peacemakers: for they shall be called the children of God.

Can two walk together, except they be agreed? Se that ye fall not out by the way.

Mark them which cause divisions.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.

Avoid contentions. Leave off contention.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife.

Strive not with a man without a cause, if he have done thee no harm.

Hatred stirreth up strifes. A wicked man deviseth mischief continually; he soweth discord.

We beseech you, brethren, that ye study to be quiet.

Be of the same mind one towards another. Have peace one with another; and warn them that are unruly.

Follow peace with all men. Let us follow after the things which make for peace.

I am for peace; but when I speak, they are for war.

From whence come wars and fightings among you? come they not from hence, even of your lusts?

Every battle of the warrior is with confused noise, and garments rolled in blood.

Scatter thou the people that delight in war.

To be spiritually minded is life and peace.

God hath called us to peace. When he giveth quietness, who then can make trouble?

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Acquaint now thyself with the Almighty, and be at peace: thereby good shall come unto thee.

Great peace have they which love thy law.

The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Let the peace of God rule in your hearts.

Peace I leave with you, my peace I give unto you.

The fruit of the spirit is peace.

The fruit of righteousness is sown in peace of them that make peace.

Mark the perfect man, and behold the upright, for the end of that man is peace.

There is no peace, saith my God, to the wicked.

CHAP. LXII.

PERSEVERANCE.

Be not weary in well-doing. No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

Let us fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

Beloved, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

Let him that thinketh he standeth, take heed lest he fall.

Look to yourselves, that we lose not those things which we have wrought.

I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

He that endureth to the end shall be saved.

Him that overcometh will I make a pillar in

the temple of my God, and he shall go no more out.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger. The righteous shall never be removed. The law of his God is in his heart; none of his steps shall slide.

The Lord will not forsake his people. He will keep the feet of his saints.

The Lord loveth jndgment, and forsaketh not his saints; they are preserved forever.

This God is our God for ever and ever; he will be our guide even unto death. Thou shalt guide me with thy council, and afterward receive me to glory.

They go from strength to strength, every one of them in Zion appeareth before God

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

The Lord will perfect that which concerneth me.

Fear thou not; for I am with thee: be not dismayed; For I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

The mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end.

Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever.

Because I live, ye shall live also.

Having loved his own which were in the world, he loved them unto the end.

They shall not depart from me.

All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all: and

no man is able to pluck them out of my Father's hand.

Sin shall not have dominion over you: for ye are not under the law, but under grace.

Ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours.

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

God, willing more abundantly to shew unto the heirs of promise the immutability of his council, confirmed it by an oath; That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.

He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

The anointing which ye have received of him abideth in you.

Whosoever is born of God doth not commit sin,

for his seed remaineth in him : and he cannot sin, because he is born of God.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you ; who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Who shall separate us from the love of Christ ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, For thy sake are we killed all the day long ; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. LXIII.

POLITENESS.

Be courteous : in honor preferring one another.

We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself.

Abraham bowed down himself before the people of the land.

Jacob passed over before them, and bowed himself to the ground.

The king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

I am not mad, most noble Festus; but speak forth the words of truth and soberness.

God threatened it as an evil, that the child shall behave himself proudly against the ancient, and the base against the honourable.

Thou shalt rise up before the hoary head, and honour the face of the old man.

Days should speak, and multitude of years should teach wisdom.

If ye salute your brethren only, what do ye more than others?

When ye come into an house, salute it.

When thou art bidden of any man to a wedding, sit not down in the highest room.

Honour all men. Greet ye one another with a kiss of charity.

We were gentle among you.

A soft answer turneth away wrath. A word fitly spoken is like apples of gold in pictures of silver.

The words of a wise man's mouth are gracious.

Let your speech be always with grace.

Evil communications corrupt good manners.

CHAP. LXIV.

PRAYER.

Pray always. Let us lift up our heart with our hands unto God in the heavens. O come let

us worship and bow down: let us kneel before the Lord our maker.

Bless ye the Lord: praying in the Holy Ghost: giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

Pray without ceasing. Confess your faults one to another, and pray for one another, that ye may be healed.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.

Evening and morning, and at noon, will I pray.

The Lord heareth the prayer of the righteous.

The effectual fervent prayer of a righteous man availeth much.

We give thanks to God always for you all, making mention of you in our prayers.

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his ourney is come to me, and I have nothing to set efore him? And he from within shall answer, nd say. Trouble me not; the door is now shut, nd my children are with me in bed; I cannot se and give thee. I say unto you, Though he ill not rise and give him, because he is his end; yet, because of his importunity, he will e and give him as much as he needeth. And say unto you, Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? or, if he

shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.

When ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Let thy words be few. When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner, thefore, pray ye: Our Father which art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

CHAP. LXV.

PROFANITY, PERJURY, AND BLASPHEMY.

Bless and curse not. Because of swearing the land mourneth.

Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white

or black; but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.

Love no false oath: neither accuse any falsely.

Their right hand is a right hand of falsehood.

Put not thine hand with the wicked to be an unrighteous witness. An ungodly witness scorneth judgment.

A faithful witness will not lie: but a false witness will utter lies.

A true witness delivereth souls: but a deceitful witness speaketh lies.

A man that beareth false witness is a maul, and a sword, and a sharp arrow.

A false witness shall not be unpunished. A false witness shall perish.

I will be a swift witness against false swearers, saith the Lord of hosts.

My confusion is continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth.

My name, saith the Lord, continually every day is blasphemed.

All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the

Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world neither in the world to come.

CHAP. LXVI.

PROSPERITY AND ADVERSITY.

In the day of prosperity be joyful, but in the day of adversity consider.

Rejoice with them that do rejoice, and weep with them that weep.

It is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.

The prosperity of fools shall destroy them.

When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever.

If thou faint in the day of adversity, thy strength is small.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

Blessed are ye, when men shall revile you,

and persecute you, and shall say all manner of evil against you falsely, for my sake.

Blessed are they that mourn; for they shall be comforted.

It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

Whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.

Ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? We have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.

David said unto his servants, is the child dead? And they said, He is dead. Then David arose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required they set bread before him, and he did eat.

Lover and friend hast thou put far from me, and mine acquaintance into darkness.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Be still, and know that I am God.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes.

Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me.

In the multitude of my thoughts within me thy comforts delight my soul.

Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all. The Lord will have mercy upon his afflicted.

When thy judgments are in the earth, the inhabitants of the world will learn righteousness.

He doth not afflict willingly, nor grieve the children of men.

Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

The just shall come out of trouble. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The salvation of the righteous is of the Lord; he is their strength in time of trouble.

Is any among you afflicted? let him pray.

Quicken me, O Lord, for thy name's sake, for thy righteousness' sake bring my soul out of trouble.

He shall call upon me, and I will answer him: I will be with him in trouble.

Give us help from trouble: for vain is the help of man.

When they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them.

The Lord will be a refuge for the oppressed, a refuge in times of trouble. God is my refuge and strength, a very present help in trouble. In the time of trouble he shall hide me in his pavillion. He maketh sore and bindeth up: he woundeth, and his hands make whole.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

We must through much tribulation enter into the kingdom of God.

Our light affliction which is but for a moment

worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

CHAP. LXVII.

PRUDENCE.

See that ye walk circumspectly.

The wise in heart shall be called prudent. The wisdom of the prudent is to understand his way.

He that hath knowledge, spareth his words. A prudent man concealeth knowledge.

The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

The simple believeth every word: but the prudent man looketh well to his going.

Keep discretion. Discretion shall preserve thee.

The discretion of a man deferreth his anger. A fool's wrath is presently known: but a prudent man covereth shame.

They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right. Therefore the prudent shall keep silence in that time; for it is an evil time.

Every prudent man dealeth with knowledge. The heart of the prudent getteth knowledge. The prudent are crowned with knowledge.

A prudent man forseeth the evil and hideth himself: but the simple pass on, and are punished.

Consider your ways. Abstain from all appearance of evil.

CHAP. LXVIII.

PUBLIC WORSHIP.

The Lord is in his holy temple: let all the earth keep silence before him.

I will worship toward thy holy temple.

I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.

We took sweet counsel together, and walked unto the house of God in company.

Enter into his gates with thanksgiving, and into his courts with praise.

Let them exalt him in the congregation of the people, and praise him in the assembly of the elders.

I will pay my vows unto the Lord now in the presence of all his people.

I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.

Praise him, ye that stand in the house of the Lord, in the courts of the house of our God.

Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.

Let us consider one another, to provoke unto love and to good works: not forsaking the as-

sembling of ourselves together as the manner of some is.

Where two or three are gathered together in my name, there am I in the midst of them.

A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

CHAP. LXIX.

REDEMPTION AND SALVATION.

Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.

The stone which the builders rejected, the same is become the head of the corner.

Other foundation can no man lay than that is laid, which is Christ Jesus. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he

would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shall be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace.

Simeon came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.

They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

Christ hath redeemed us from the curse of the law, being made a curse for us: who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

By his own blood, he entered in once into the holy place, having obtained eternal redemption for us. He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption: in whom we have redemption through his blood, even the forgiveness of sins.

All have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time I say his righteousness; that he might be just, and the justifier of him that believeth in Jesus.

God hath concluded them all in unbelief, that he might have mercy upon all.

Being justified by faith, we have peace with God through our Lord Jesus Christ.

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Christ is the end of the law for righteousness to every one that believeth.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.

Christ died for our sins according to the scriptures: was delivered for our offences, and was raised again for our justification.

To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

He died for all, that they which live, should not henceforth live unto themselves, but unto him that died for them, and rose again.

The grace of God that bringeth salvation hath appeared to all men.

God our Saviour will have all men to be saved and to come to the knowledge of the truth.

The Son of man is come to save that which was lost. He shall save his people from their sins. He is able to save them to the uttermost, that come unto God by him. I came not to judge the world, but to save the world.

Jesus said unto them, they that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

God commendeth his love toward us in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies we were reconciled to God by the death of his Son: much more, being reconciled, we shall be saved by his life. And

not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

Not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in the life by one, Jesus Christ: therefore, as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound: but where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign thro' righteousness unto eternal life, by Jesus Christ our Lord.

This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

He that hath the Son hath life; and he that hath not the Son of God hath not life.

If any man love not the Lord Jesus Christ, let him be anathema.

I am the door: by me if any enter in, he shall be saved.

This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.

What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved.

How shall we escape, if we neglect so great salvation?

CHAP. LXX.

REGENERATION.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Whosoever believeth that Jesus is the Christ is born of God.

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Of his own will begat he us with the word of truth.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot commit sin, because he is born of God.

Ye know that every one that doeth righteousness is born of him. Whosoever doeth not righteousness is not of God.

Whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

By this we know that we love the children of God, when we love God, and keep his commandments.

The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness.

Being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life.

They that are Christ's have crucified the flesh, with the affections and lusts.

Create in me a clean heart, O God; and renew a right spirit within me.

Sanctify the Lord God in your hearts.

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Hereby we do know that we know him, if we keep his commandments.

If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new.

Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. If we live in the Spirit, let us also walk in the Spirit.

Jesus called a little child unto him, and set

him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

CHAP. LXXI.

REPENTANCE.

Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Repent ye, and believe the gospel.

Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Repent ye, and be converted, that your sins may be blotted out.

Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Repent, and turn to God, and do works meet for repentance.

God now commandeth all men every where to repent. Except ye repent, ye shall all perish.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.

Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place.

Break off thy sins by righteousness.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

He said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

The spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live?

As I live saith the Lord God, I have no pleas-

ure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye.

Now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord, behold, I frame evil against you and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.

Turn ye from your evil ways, and keep my commandments, and my statutes. Turn ye unto me, saith the Lord of hosts, and I will turn unto you.

Turn you at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you.

Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

He forgetteth not the cry of the humble. Your heart shall live that seek God.

Fear the Lord and depart from evil. Wash thine heart from wickedness, that thou mayest be saved.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Make to yourselves friends,—that when ye fail, they may receive you into everlasting habitations.

A bruised reed shall he not break, and smoking flax shall he not quench.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.

The Lord is long-suffering to us ward, not willing that any should perish, but that all should come to repentance.

It is not the will of your Father which is in heaven, that one of these little ones should perish.

He that covereth his sins shall not prosper:

but whoso confesseth and forsaketh them shall have mercy.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Mercy rejoiceth against judgment. There is joy in the presence of the angels of God, over one sinner that repenteth. Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Awake to righteousness, and sin not. Awake thou that sleepest, and arise from the dead, and Christ shall give thee life. Come unto me all ye that labour, and are heavy laden, and I will give you rest.

I am the bread of life: he that cometh to me shall never hunger: and he that believeth on me shall never thirst.

Quench not the Spirit. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. The fruit of the Spirit is in all goodness, and righteousness, and truth; proving what is acceptable unto the Lord.

If the wicked will turn from all his sins that

he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

I thought on my ways, and turned my feet unto thy testimonies.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.

I acknowledge my transgressions; and my sin is ever before me.

The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores.

I abhor myself and repent in dust and ashes.

He putteth his mouth in the dust, if so be there may be hope.

Let us search and try our ways, and turn again to the Lord.

Turn thou us unto thee, O Lord, and we shall be turned.

Hide thy face from my sins; and blot out all mine iniquities.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me; if I have done iniquity, I will do no more.

The time past of our lives may suffice us to have wrought the will of the Gentiles. It is high time to awake out of sleep. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you.

As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

Behold now is the accepted time; behold now is the day of salvation.

Choose you this day whom ye will serve.

He is our God. As the Holy Ghost saith, To-day, if ye will hear his voice, harden not your hearts.

Despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

Knowing the terror of the Lord, we persuade men. We are ambassadors for Christ, as though

God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

CHAP. LXXII.

RESURRECTION, APPEARANCE, AND ASCENSION OF OUR LORD JESUS CHRIST.

Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment was white as snow. And for fear of him the keepers did shake, and became as dead men.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre. And he, stooping down, and looking in, saw the linen clothes lying: yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. For as yet, they knew not the scripture,

that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre, weeping: and, as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back; and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly, and tell his disciples, that he is risen from the dead; and, behold, he goeth before you into Galilee: there shall ye see him: lo I have told you. And they departed quickly from the sepulchre, with fear

and great joy; and did run to bring his disciples word. And, as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken council, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, what things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and

word, before God and all the people: and how the chief priests, and our rulers, delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, which should have redeemed Israel: and, beside all this, to-day is the third day, since these thinge were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them, in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews,

came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands, and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and he saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And, as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands, and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not, for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of a broiled fish, and of an honey comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the

prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead, the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered, and said unto him, My Lord, and my God. Jesus saith unto him Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present: but some are fallen asleep.

The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him; but some doubted. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

After that, he was seen of James; then of all the apostles. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of th Father, which, saith he, ye have heard of me.

He led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And, while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen.

Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel.

I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the scriptures: and that he was buried, and that he rose again the third day, according to the scriptures.

Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Jesus Christ is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

CHAP. LXXIII.

RETRIBUTION.

We know that all things work together for good to them that love God.

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

I have not seen the righteous forsaken, nor his seed begging bread.

The face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good.

Surely I know that it shall be well with them that fear God: but it shall not be well with the wicked.

The wicked flee when no man pursueth: but the righteous are bold as a lion.

Evil pursueth sinners: but to the righteous good shall be repaid.

The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor. A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.

The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Every one shall die for his own iniquity.

He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

They that plough iniquity and sow wickedness, reap the same.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

I the Lord search the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings.

It is appointed unto men once to die, but after this the judgment.

God hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Unto whomsoever much is given of him shall be much required. That servant which knew his lord's will, and prepared not himself, neither

did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

To him that knoweth to do good, and doeth it not, to him it is sin.

If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace.

Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell.

Is not destruction to the wicked? and a strange punishment to the workers of iniquity?

Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the sun of righteousness arise with healing in his wings.

The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The fearful, and unbelieving, and the abominable, and murderers, and adulterers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

The Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

CHAP. LXXIV.

RIGHTEOUSNESS.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Seek righteousness. Blessed are they that keep judgment, and he that doeth righteousness at all times. Righteousness exalteth a nation.

Offer the sacrifices of righteousness, and put your trust in the Lord. He loveth him that followeth after righteousness.

The righteous shall be glad in the Lord. Be glad in the Lord, and rejoice ye righteous. The Lord upholdeth the righteous. He shall never suffer the righteous to be moved. He heareth the prayer of the righteous. The desire of the righteous shall be granted.

The righteousness of the perfect shall direct his way. The way of the righteous is made plain. The righteous shall hold on his way.

The righteousness of the upright shall deliver

them. The righteous is delivered out of trouble, The seed of the righteous shall be delivered.

The thoughts of the righteous are right. The lips of the righteous know what is acceptable. The desire of the righteous is only good. The light of the righteous rejoiceth. The hope of the righteous shall be gladness. The fruit of the righteous is a tree of life. The labour of the righteous tendeth to life.

The hoary head is a crown of glory, if it be found in the way of righteousness.

In the house of the righteous is much treasure. The house of the righteous shall stand. The voice of rejoicing and salvation is in the tabernacles of the righteous.

The righteous shall flourish like the palm tree. Behold the righteous shall be recompensed in the earth.

Thou, Lord, will bless the righteous; with favour wilt thou compass him as with a shield.

Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

Verily there is a reward for the righteous. To him that soweth righteousness shall be a sure reward.

Righteousness tendeth to life. Righteousness delivereth from death.

The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

The righteous shall be in everlasting remembrance. The righteous is an everlasting foundation.

The righteous hath hope in his death. Let me die the death of the righteous, and let my last end be like his.

CHAP. LXXV.

SABBATH.

THE heavens and the earth were finished, and all the host of them. And on the seventh day, God ended his work which he had made: and he rested the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.

Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; it is the sabbath of the Lord in all your dwellings.

Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox may rest, and the son of thy handmaid, and the stranger may be refreshed.

Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

It is lawful to do well on the sabbath-days.

Jesus said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold of it and lift it out?

I was in the Spirit on the Lord's day.

The Son of man is Lord even of the sabbath-day.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a Delight, and the Holy of the Lord, Honourable; and shalt honour him, not

doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.

Blessed is the man that keepeth the sabbath from polluting it.

CHAP. LXXVI.

SCRIPTURES.

The world by wisdom knew not God.

An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Whatsoever things were written aforetime, was written for our learning, that we through patience and comfort of the scriptures might have hope.

These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.

We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy is of any private interpretation. For the prophecy came not in old time by the will of man; but holy

men of God spake as they were moved by the Holy Ghost.

God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. These were more noble, in that they searched the scriptures daily.

Jesus said unto them, Ye do err, not knowing the scriptures, nor the power of God.

Account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

The word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Thy word is truth. Thou hast magnified thy word above all thy name. The words of the Lord are pure words. Every word of God is pure.

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

Let the word of Christ dwell in you richly in all wisdom.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.

The law is holy, and the commandment holy, and just, and good.

I hate vain thoughts: but thy law do I love.

I esteem all thy precepts concerning all things to be right.

The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Refrain from these men, and let them alone: for if this counsel, or this work, be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

We thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as

it is of truth, the word of God, which effectually worketh also in you that believe.

Receive with meekness the engrafted word, which is able to save your souls. If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Ye shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.

Add thou not unto his words, lest he reprove thee, and thou be found a liar.

I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth.

The holy scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus.

See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

CHAP. LXXVII.

SINCERITY AND TRUTH.

Deceive not with thy lips. Meddle not with him that flattereth with his lips.

A man that flattereth his neighbour spreadeth a net for his feet.

Do not deceive me. He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

I have not sat with vain persons, neither will I go in with dissemblers.

Take heed that no man deceive you. Let no man deceive himself.

Love the truth. Lie not one to another. Putting away lying, speak every man the truth with his neighbour.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man.

How forcible are right words. Trust ye not in lying words. The lip of truth shall be established for ever: but a lying tongue is but for a moment.

The mouth of them that speak lies shall be stopped.

Buy the truth and sell it not. Lie not against the truth. Speak ye every man the truth to his neighbour; execute the judgment of truth.

Behold, ye trust in lying words, that cannot profit. Ye shall not lie one to another.

Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

A righteous man hateth lying. He that speaketh truth sheweth forth righteousness.

Lying lips are abomination to the Lord: but they that deal truly are his delight.

Bloody and deceitful men shall not live out half their days.

He that speaketh lies shall not escape. He that speaketh lies shall perish.

Without are idolaters, and whosoever loveth and maketh a lie.

Lord who shall abide in thy tabernacle? He that speaketh the truth in his heart.

By lying shall the land mourn. I hate and abhor lying. Remove from me the way of lying. Remove far from me vanity and lies.

O deliver me from the deceitful and unjust man.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

CHAP. LXXVIII.

STABILITY.

Let all thy ways be established. Be not soon shaken in mind.

Meddle not with them that are given to change: neither be ye of doubtful mind.

Commit thy works unto the Lord, and thy thoughts shall be established.

Surely a good man shall not be moved for ever. The righteous shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid.

Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.

Unstable as water thou shalt not excel.

Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

Let every one be fully persuaded in his own mind.

Prove your own selves. Prove all things; hold fast that which is good.

CHAP. LXXIX.

TEMPERANCE.

Add to knowledge, temperance.

Every man that striveth for the mastery is temperate in all things.

Live soberly. Use this world, as not abusing it.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness.

Woe unto them that rise up early in the morning that they may follow strong drink: that continue until night, till wine inflame them!

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!

Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken!

Be not drunk with wine wherein is excess.

Wine is a mocker, strong drink is raging; and whoever is deceived thereby is not wise.

He that loveth wine and oil shall not be rich.

Be not among winebibbers: among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty.

I have written unto you, not to keep company, if any man that is called a brother be a drunkard.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine. At the last it biteth like a serpent, and stingeth like an adder: thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it again.

They have erred through wine, and through strong drink are out of the way; they err in vision, they stumble in judgment.

Let us walk honestly as in the day: not in rioting and drunkenness.

Let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who

are of the day be sober, putting on the breast-plate of faith and love; and for an helmet the hope of salvation.

CHAP. LXXX.

THEFT AND TRESPASS.

Ye shall not steal. Let him that stole, steal no more.

Every one that stealeth shall be cut off. The curse it shall enter into the house of the thief.

By stealing shall the land mourn.

When thou sawest a thief, then thou consentedst with him: but I will reprove thee. Whoso is partner with a thief, hateth his own soul.

In the heavens no thief approacheth.

Lord who shall dwell in thy holy hill? He that doeth not evil to his neighbour.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Some violently take away flocks, and feed thereof. He that killeth a beast shall make it good.

He shall restore that which he took violently away.

Some remove the land-marks. Thou shalt not remove thy neighbour's land-mark, which they of old have set in thine inheritance.

Remove not the ancient land-mark which thy fathers have set; and enter not into the fields of the fatherless.

Cursed be he that removeth his neighbour's land-mark: and all the people shall say, Amen.

CHAP. LXXXI.

VIGILANCE.

Be vigilant. Watch thou in all things.

Watch and pray, that ye enter not into temptation.

Continue in prayer, and watch in the same with thanksgiving.

Let us watch and be sober.

Be watchful, and strengthen the things that remain.

Blessed is he that watcheth.

Watch, for ye know not what hour your Lord doth come.

Blessed are those servants whom the Lord, when he cometh, shall find watching.

Watch ye, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

CHAP. LXXXII.

WICKEDNESS.

A man shall not be established by wickedness. Sin is a reproach to any people.

The thoughts of the wicked are an abomination to the Lord.

The mouth of the wicked poureth out evil things.

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

The fear of the wicked, it shall come upon him. The lamp of the wicked shall be put out. The expectation of the wicked shall perish. The way of the wicked is an abomination to the Lord.

The wicked shall not be unpunished. The wicked is driven away in his wickedness. The wicked shall fall by his own wickedness. The wicked is reserved to the day of destruction.

God is angry with the wicked every day. The wicked will he destroy. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup.

The sacrifice of the wicked is an abomination to the Lord.

Wickedness overthroweth the sinner. God overthroweth the wicked for their wickedness.

The wicked are overthrown and are not.

The Lord is far from the wicked. Salvation is far from the wicked.

Sin, when it is finished, bringeth forth death.

My son, if sinners entice thee consent thou not.

If ye shall still do wickedly, ye shall be consumed.

Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

When a wicked man dieth, his expectation shall perish.

Oh let the wickedness of the wicked come to an end.

CHAP. LXXXIII.

WISDOM AND UNDERSTANDING.

The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding.

The fear of the Lord that is wisdom; and to depart from evil is understanding.

Incline thine ear unto wisdom, and apply thine heart to understanding.

Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.

Get wisdom, get understanding: forget it not; forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

Wisdom is good with an inheritance: and by it there is profit to them that see the sun. For wisdom is a defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.

Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. Wisdom is better than weapons of war.

A man shall be commended according to his wisdom.

Keep sound wisdom. Fools despise wisdom.

Wisdom excelleth folly as far as light excelleth darkness.

Say unto wisdom, Thou art my sister; and call understanding thy kinswoman.

A wise man's heart discerneth both time and judgment.

The words of wise men are heard in quiet.

A wise man will hear, and will increase learning; and a man of understanding will attain unto wise counsels.

The law of the wise is a fountain of life, to depart from the snares of death.

The well-spring of wisdom is as a flowing brook.

Understanding is a well-spring of life unto him that hath it.

Good understanding giveth favour.

He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good.

I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.

The fool shall be servant to the wise in heart.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

The Lord give thee wisdom. The Lord give thee understanding in all things.

If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

So teach us to number our days, that we may apply our hearts unto wisdom.

Walk in wisdom towards them that are without, redeeming the time.

Be ye wise as serpents, and harmless as doves.

I would have you wise unto that which is good, and simple concerning evil.

How long, ye simple ones, will ye love simplicity? and fools hate knowledge.

Fools make a mock at sin. Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

The wise in heart will receive commandments: but a prating fool shall fall.

In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

A fool layeth open his folly. A fools voice is known by the multitude of words. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous vanity. A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. Fools die for want of wisdom.

The way of a fool is right in his own eyes.

A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Wise men lay up knowledge: but the mouth of the foolish is near destruction.

The wise shall inherit glory: but shame shall be the promotion of fools.

He that winneth souls is wise.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

CHAP. LXXXIV.

ZEAL.

Be zealous. It is good to be zealously affected always in a good thing.

As ye are zealous of spiritual gifts, seek that ye may excel.

Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what vehement desire, yea, what zeal?

I know the forwardness of your mind, for which I boast of you. Your zeal hath provoked very many.

The Lord saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation. He was clad with zeal as a cloak.

The zeal of thine house hath eaten me up.

My zeal hath consumed me; because mine enemies have forgotten thy words.

The Lord spake unto Moses, saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you.

I know thy works, that thou art neither cold nor hot: I would thou were cold or hot, so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

They have a zeal of God, but not according to knowledge.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women.

Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who called me by his grace, to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with the flesh and blood. They had heard that he which persecuted us in times past, now preached the faith which once he destroyed. And they glorified God in me.

Are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen,

in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

CHAP. LXXXV.

MISCELLANEOUS SELECTION.

The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones. And caused me to pass by them round about: and, behold, there were very many in the open valley; and, so, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy, upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there

was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

When I heard, my lips quivered at the voice: rottenness entered into my bones; and I trembled in myself, that I might rest in the day of trouble.

How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthern pitchers, the work of the hands of the potter!

Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there: but the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the

wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces.

The Lord will make Ninevah a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds.

How doth the city sit solitary that was full of people! The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

The elders have ceased from the gate, the young men from their musick. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head.

My harp is turned to mourning, and my organ into the voice of them that weep.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

Lo, the winter is past, the rain is over and gone; the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land.

MISCELLANEOUS MORAL SELECTION

FROM THE APOCRYPHA.

SECT. 1. GREAT is the truth. She doeth the things that are just. Above all things truth beareth away the victory.

In no wise speak against the truth. Be steadfast in thy understanding; and let thy word be the same.

True dealing shall endure for ever.

Do uprightly all thy life long. For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

Show thyself merciful and just. Let just men eat and drink with thee.

Neglect not to give alms. Do right to the widow, be a father unto the fatherless, give to the poor, defend the orphan, clothe the naked, heal the broken and weak, be not slow to visit the sick, laugh not a lame man to scorn, defend the maimed, and deliver him that suffereth wrong from the hand of the oppressor.

Give alms of thy substance. If thou hast abundance, give alms accordingly: if thou hast but a little, be not afraid to give according to that little. Give of thy bread to the hungry, and of thy garments to them that are naked; and let not thine eye be envious when thou givest alms.

Defraud not the poor of his living, and make not the needy eyes to wait long. Make not a hungry soul sorrowful; neither provoke a man in his distress. Add not more trouble to a heart that is vexed; and defer not to give to him that

is in need. Reject not the supplication of the afflicted; neither turn away thy face from a poor man. Turn not away thine eye from the needy and give him none occasion to curse thee.

There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity.

Lend thy neighbour in time of his need, and pay thou thy neighbour again in due season. Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

Many when a thing was lent them, reckoned it to be found, and put them to trouble that helped them. Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: but when he should repay he will prolong the time, and return words of grief, and complain of the time. Many therefore, have refused to lend for other men's ill-dealing, fearing to be defrauded.

Be not surety above thy power; for if thou be surety take care to pay.

Sect. 2. Set not thy heart upon thy goods.

There is not a more wicked thing than a covetous man; for such an one setteth his own soul to sale.

Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

Hate not laborious work. To labour, and be content with what a man hath, is a sweet life.

Go on with thy business in meekness.

Eat, as it becometh a man, those things which are set before thee; and devour not.

A very little is sufficient for a man well nurtured.

Sound sleep cometh of moderate eating.

Drunkenness diminisheth strength, and maketh wounds.

Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

In lewdness is decay and great want: for lewdness is the mother of famine.

Envy and wrath shorten the life.

SECT. 3. Let reason go before every enterprise, and counsel before every action.

Ask counsel of all that are wise, and despise not any counsel that is profitable.

Consult not with one that suspecteth thee; neither with a coward, in matters of war; nor with a buyer of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness: nor with the slothful, for any work.

Consult not with a fool; for he cannot keep counsel.

Be in peace with many; nevertheless have but one counsellor of a thousand.

SECT. 4. Be not a hypocrite in the sight of men, and take good heed what thou speakest.

Refrain not to speak when there is occasion to do good.

Let thy speech be short, comprehending much in a few words.

Open not thine heart to every man.

Be not hasty in thy tongue, and in thy deeds slack and remiss.

He that can rule his tongue shall live without strife.

Strive not in a matter that concerneth thee not.

Be circumspect in all that thou doest, and be wise in all thy conversation.

Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. He that sweareth and nameth God continually, shall not be faultless.

Blame not before thou hast examined the truth: understand first, and then rebuke.

Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.

Be swift to hear; and let thy life be sincere; and with patience give answer.

Profess not the knowledge that thou hast not.

If thou hast understanding, answer thy neighbour; if not, lay thine hand upon thy mouth.

It is much better to reprove than to be angry secretly; and he that confesseth his fault shall be preserved from hurt.

An unseasonable tale will always be in the mouth of the unwise.

Reproach not a man that turneth from sin.

Sect. 5. Admonish a friend, it may be he hath not done it; and if he have done it, that he do it no more. Admonish thy friend, it may be he hath not said it; and if he have, that he speak it not again. Admonish a friend: for many times it is a slander, and believe not every tale. There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

Forsake not an old friend. Nothing doth countervail a faithful friend, and his excellency is invaluable.

Change not a friend for any good. Love thy friend, and be faithful unto him.

A friend cannot be known in prosperity; and an enemy cannot be hidden in adversity.

Rejoice not over thy greatest enemy, being dead, but remember that we all die.

SECT. 6. A mean estate is not always to be contemned; nor the rich that is foolish to be had in admiration.

He that is hasty to give credit is light-minded.

There is one that is wise, and teacheth many, and yet is unprofitable to himself.

Be not curious in unnecessary matters.

Whoso regardeth dreams is like him that catcheth at a shadow, and followeth the wind.

Commend not a man for his beauty; neither abhor a man for his outward appearance.

Boast not of thy clothing and raiment, and exalt not thyself in the day of honour.

Be ashamed of revealing secrets. Whoso discovereth secrets loseth his credit.

Do no secret thing before a stranger; for thou knowest not what he will bring forth.

Blessed is he whose conscience hath not condemned him.

If thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

Love righteousness: for righteousness is immortal.

SECT. 7. Let thy soul love a good servant, and defraud him not of liberty.

Let not the wages of any man which hath wrought for thee, tarry with thee.

Love thy brethren. Hast thou children? Instruct them, and bow down their neck from their youth.

Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another; lest it repent thee, and thou entreat for the same again. As long as thou livest, and hast breath in thee, give not

thyself over to any. For better it is that thy children should seek to thee, than that thou shouldst stand to their courtesy. At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

Blessed is the man that hath a virtuous wife.

A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

Hast thou a wife after thy mind? forsake her not. A good wife is a good portion.

Be not jealous over the wife of thy bosom and teach her not an evil lesson against thyself.

Well is he that dwelleth with a wife of understanding.

Marry thy daughter, and so shalt thou have performed a weighty matter; but give her to a man of understanding.

Honour thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things they have done for thee?

Honour thy mother all the days of thy life, and do that which shall please her, and grieve her not. Remember that she saw many dangers for thee.

Help thy father in his age, and grieve him not as long as he liveth. And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength: for the relieving of thy father shall not be forgotten.

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